The Christian Century

A Journal of Religion

Barnstorming With Lansbury

By Philip S. Bernstein

A Check-Up on Emancipation

By Robert R. Moton

Helpless in No Man's Land

An Editorial

Let the Church Face the Issue!

By Herman F. Reissig

The Cult of Violence

An Editorial

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In This Issue

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The CHRISTIAN CENTURY

June 17, 1936

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Calendar of Coming Events

June 16-18. Institute of public affairs, Ohio northern university, Ada, O.
June 16-24. Congregational-Christian general council, Mt. Holyoke College, South Hadley, Mass.
June 17. Evangelical and Reformed general conference opens, Ft. Wayne, Ind.
June 17-26. Institute of international relations, Grinnell college, Grinnell, Ia.
June 20-24. First National Hi-Y congress, Berea, Ky.
June 20-27. Y.M.C.A. leadership training conference, Winterhop, Me.
June 22-26. New England conference for pastors and Christian workers, Rumney, N. H.
June 22-29. Interdenominational girls' conference, Northfield, Mass.
June 22-July 3. Conference for church work, Wellesley college, Wellesley, Mass.
Junt 22-July 3. Harvard Divinity school summer session.
June 22-July 3. International relations institute, Swarthmore college, Swarthmore, Pa.
June 22-July 3. Midwest institute of international relations, Northwestern university.
June 22-July 7. Baptist youth assembly, Estes Park, Colo.
June 23. Evangelical and Reformed Ohio synod, Heidelberg university, Tiffin, O.
June 23-25. Northern Baptist state convention, Milwaukee, Wis.
June 23-28. Christian youth conference of North America, Lakeside, O.
June 23-July 3. Institute of international relations, Wellesley college, Wellesley, Mass.
June 23-July 3. Institute of international relations, Mills college, Oakland, Calif.
June 24-30. Winona school of missions, Winona Lake, Ind.
June 25-July 24. Pendle Hill summer session, Wallingford, Pa.
June 27-30. International conference, Kagawa farewell, Lake Geneva, Wis.
June 27-July 3. Conference of executives of councils of churches and councils of religious education, Conference Point, Lake Geneva, Wis.
June 29-July 2. Evangelical and Reformed Potomac synod, Hood college, Frederick, Md.
June 29-July 5. New England fellowship school of methods and Bible conference, Richmond, Me.
June 29-July 10. Indian missionary conference and annual meeting of national fellowship of Indian workers, college of agriculture, Madison, Wis.
June 29-July 11. New England fellowship school of methods, Rumney, N. H.
June 30-July 5. Disciples state convention and ministerial retreat, Kimberlin Heights, Tenn.
June 30-July 10. International relations institute, Whittier college, Whittier, Calif.
July 2-5. International relations institute, Nashville, Tenn.
July 6-12. Twelfth World's Sunday school convention, Oslo, Norway.
July 6-14. Interdenominational missionary conference, Northfield, Mass.
July 6-16. International relations institute, Reed college, Portland, Ore.
July 6-Aug. 23. Camp Richard Weber Oliver for boys, Rumney, N. H.
July 7. Presbyterian synod of Missouri, St. Joseph, Mo.
July 8-12. Baptist young people's union, 45th anniversary convention, Stevens hotel, Chicago.
July 9-12. Winona interdenominational school of theology, Winona lake, Ind.
July 11-19. Drew Institute, Drew university, Madison, N. J.
July 13-19. Christian action week conference, Lake James, Ind.

The CHRISTIAN CENTURY

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EDITORIAL

FORTY-EIGHT American clergymen, some of them Protestants and some Jews, have issued a protest against the way in which the nazis are prosecuting large numbers of Catholic priests in Germany on charges of immorality. It was high time that something of this sort was said, and said in such a way as to make it clear even to Herr Hitler and Dr. Göbbels that this represents decent opinion in this country. The standing of the men who have signed this protest should leave no doubt in Berlin on this score. There have undoubtedly been cases of immorality among Catholic priests in Germany, just as there have been such cases among Protestant pastors. Such feverish searches as Dr. Göbbels' department has been conducting for months among the archives of the dioceses have probably turned up evidence of individual wrongdoing here and there, for the Catholic church in Germany has been jealous in investigating and guarding the reputation of its clergy. But such mass arrests as are reported, followed by trials held in secret and reported only by Dr. Göbbels' journalists, convince no fair-minded observer. On the contrary, they make it easy for the outsider to conclude that this is simply a particularly dirty and unscrupulous device employed by a government which will stoop to any foul act in order to subject all who resist to its totalitarian pretensions.

A Merited Protest

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Vatican Organ Opposes Economic Sanctions

CIVILTA CATTOLICA is the official organ of the vatican, de facto if not de jure. A press dispatch dated June 5 reports that an article will be published in the forthcoming issue congratulating the Italian nation upon the "undeniable and wonderful spectacle of abnegation, cohesion and Christian strength" which it exhibited in resisting economic sanctions designed to check the Italian invasion of Ethiopia. These sanctions were "imposed on her with odious oppression by more than fifty nations urged by the council of the League of Nations." There is some editorial head-shaking over the "race in armaments and the agitation of subversive and extremist parties" that now conspire against peace, and a comment—in which the note of regret is not noticeable—upon the inability of the league to do much about it "after the setbacks that have weakened it." It is impossible to suppose that, if the locus of the papal see were on an island in mid-ocean, or at some other spot geographically remote from any European power, and if the pope himself were a native of Ruritania or Altruria, he would either have congratulated the nation, as he recently did, upon a blood-bought peace following an aggressive war, or would be permitting his spokesmen to voice his satisfaction at the failure of the pacific efforts of fifty nations to curb the slaughter. It is even difficult to suppose that Pius IX or Leo XIII, while "prisoners in the vatican"—that is to say, without temporal sovereignty over a bit of territory in the heart of Italy—would have done so. The restoration of sovereignty was sought that the pope might be perfectly free to exercise his spiritual function. He is less free with sovereignty than he was without it.

What Will Happen On M-Day?

TWO MORE REPORTS were transmitted to the senate last week by the Nye committee. The first, written by Senator Clark of Missouri, drastically criticizes the plans which the army has formulated for putting the nation on a war footing in case of the outbreak of another war. The senate investigation, Senator Clark alleges, disclosed that the war department has waiting a series of laws which it is planned to rush through congress when, under the patriotic spur of a major crisis, the national legislature would not dare withhold powers declared necessary for waging a successful war. These laws have been so framed that "M-day," as the army calls the day on which mobilization is ordered, would see the entire nation, plants and citizens, placed under military control and the most ruthless army dictatorship in the history of modern nations established. The army's projected laws, Senator Clark points out, would work with particular ferociousness against labor. Under the guise of a "universal draft"—the measure which the American Legion has been advocating—a labor administration would be set up to have absolute control of all industries, without labor representation on its board, but

under the one-man rule of an administrator who would be "an outstanding industrial leader." Workers or union officials who attempted to oppose any of the orders of this industrial tsar could be drafted into military service or deprived of food, fuel and other necessities. Further recalcitrance would be dealt with by courts martial. Moreover, these laws already drafted by the army for introduction at the psychological moment provide for an absolute and ironclad censorship. And, Senator Clark is careful to point out, they provide for no real limitation of war profits and leave manufacturers quite as free to strike against any limitations of prices and profits as were the du Ponts at the time of the Old Hickory scandal during the world war. The only answer which the war department has been able to make to Senator Clark's charges is that it is revising its proposed legislation, that it has no intention of enforcing its proposed censorship law in the drastic manner which its wording would allow, and that it has nothing to do with questions of profit. Senator Clark, it may be well to recall, is no doctrinaire pacifist, but a war veteran, one of the organizers and a former national commander of the American Legion.

Can the Neutrality Laws Be Strengthened?

IN ITS SECOND REPORT submitted last week the Nye committee takes up the problem of strengthening existing neutrality laws. Its approach is as conciliatory as could have been contrived; it declares that President Wilson worked devotedly for peace in the period of America's neutrality during the world war, and that the allies were caught in circumstances which made their maneuvers a matter of self-preservation. Even the activities of the banking firms and the munitions manufacturers in this country are not inveighed against. But in the light of the experience of world war days, the senate committee believes that there are at least three major lines along which congress should proceed to tighten up our neutrality laws. First, the laws controlling the provision of loans and credits to belligerents and covering trading with the enemy need to be amended so that no bond issues can be floated in such fashion as to detour the proceeds to belligerent uses. Second, exports to belligerents of non-contraband articles should be limited to the amounts exported "during a typical peace-time period previous to the outbreak of any war." Third, the whole question of armed merchantmen should be reopened; pending an international agreement settling the status of such vessels the United States should adopt laws refusing clearance in time of war to armed merchantmen carrying passengers. If the neutrality laws can be extended and tightened in this way the committee states its belief that it will make impossible in case of another major war any future Colonel House episodes—a private citizen circulating among the chancelleries of Europe offering to make a deal under which the United States would abandon its neutrality and leap into the fighting. This may not constitute a complete and automatic legal safeguard against becoming involved in a general European war. But it would certainly represent an incalculable advance over the legal situation which existed in 1914.

Why the Arms Inquiry Summary Is Delayed

AN EXPLANATION is due readers of The Christian Century for the delay in presenting the second and concluding instalment of our summary of the work done by the Nye committee. Inquiries from all parts of the country are asking why the completion of the study has not appeared. The facts are these: the study of the text of the actual hearings has been finished, Senator Nye and the committee continuing to give all possible cooperation in making this material (still in unpublished form) available. But the record of the committee will also contain an immense number of documents, many of which were not read in the open sessions but all requiring review. And the work of the committee cannot be completely summarized without taking into account the series of extensive reports which are now being submitted serially to the senate. Unfortunately, pressure on the government printing office is so severe that none of this latter material has been printed. Such comments on the committee reports as appear in the preceding editorial paragraphs are necessarily based on the condensed and often confused summaries in the daily press. Senator Nye promises us that the moment this final, and immensely important, material is available it will be put in our hands. After that, we can assure our readers, there will be no further delay in placing before them a completed summary of what has probably been the most enlightening legislative inquiry in our national history.

Presbyterians Will Support Conscientious Objectors

THE PRESBYTERIAN general assembly, meeting at Syracuse, gave an overwhelming vote in favor of the "Cayuga overture," the effect of which, if it secures the approval of two-thirds of the presbyteries and again meets with favor at next year's general assembly, will be to align this great denomination on the side of those who object to military service on grounds of conscience, as the Friends have long stood behind their own young men who took that position. The situation is, to be sure, a little different. The Presbyterians made strong declarations against war, but as the matter stands they do not attempt to determine the attitude of the individual member. If there is a war, and if there is conscription, they do not condemn the member who obeys the call. Neither do they condemn the member who refuses. And they insist in clear terms that the objector's position is so far in harmony with the church's attitude toward war that he should be entitled to receive from the government the same consideration that has hitherto been extended to members of the thoroughly pacifist Society of Friends. Almost simultaneously the Methodist gen-

eral conference, at Columbus, issued an official pronouncement demanding freedom of conscience for all Christians, and petitioning the government to grant to Methodist objectors the same exemptions from military service that has long been granted to Friends. At the same time the Methodist conference petitioned all educational institutions requiring military training to grant similar exemption to Methodist students who have conscientious scruples against it, and it reaffirmed the declaration of the conferences of 1928 and 1932 against military training in high schools and against compulsory military training in colleges.

Presbyterian Division Threatened

THE LONG drawn out conflict between the Presbyterian general assembly and the ministers who continued their connection with the Independent mission board ended—at least the moderator said it ended—with the dismissal of Professor Machen and his six associates from the ministry. Professor Machen says that nothing is ended except the general assembly's fidelity to the Presbyterian standards, and that he has just begun to fight. But the fight, if continued, will be on another field. The seven excluded ministers have given notice of their intention to organize another church which, they insist, will be the bearer of the true succession of the old Presbyterian Church in the United States of America, since the organization that now usurps that name has departed from the faith. It must be understood that, while the seven thus excommunicate the Presbyterian Church in the U.S.A. on doctrinal grounds, alleging lack of adherence to the historic standards of the church, their own dismissal from the ministry of that church was wholly on disciplinary grounds. A conservative group, led by Professor Machen, especially dissatisfied with the teaching on the foreign field under the auspices of the foreign mission board, organized an independent board without the sanction of the general assembly. Ordered to disband, they refused. Presbyterian canonists point out that, under the constitution of the church, rival agencies cannot exist within it. Professor Machen and his allies were neither criticized nor dismissed for their faith. They can believe what they believe and preach it. They can even say, as they have said, that the great body of Presbyterianism has departed from the true faith. But they cannot organize their opposition within the church and remain in its ministry. To those who view the Presbyterian church as a theologically conservative body, it seems mildly preposterous to charge it with almost unanimous heresy.

Negro Comment on the Union Of Methodist Churches

WHEN the plan for unification of the three principal Methodist churches was announced last summer it was predicted in these pages that American Negroes would interpret it as Jim Crow church legislation. No matter how persuasively the plan might be described by its supporters, we were sure that Negro opinion in general would seize upon one fact—the legal setting apart of one jurisdictional conference on a basis of color—as the vital issue in the whole scheme. The opposition which a majority of the Negro delegates at the recent Methodist general conference registered to the plan showed that this expectation was well founded. Even more significance, however, attaches to the editorial, "Jim Crow for Jesus," which leads the editorial pages of the June issue of the Crisis. The Crisis is the official organ of the National association for the advancement of colored people. As such, it represents the conservative and responsible opinion of the race. Methodists who have any desire to see their pending unification through other than the eyes of whites should reflect that such words as follow do not come from "radical" Negroes:

> We suppose it was inevitable that the Methodist Episcopal church, in seeking a plan whereby all Methodists in this country might be united in one church, would eventually devise a scheme calling for the separation of the Negro Methodists from the rest of the followers of John Wesley. The general conference . . . has approved such a plan and waits now only upon the acceptance of it by the Methodists of the south in 1938. That they will accept it is a foregone conclusion since the disposition made of the Negro Methodists is in accord with all southern tradition. It is easy to become bitter about this matter, but the Crisis chooses not to do so. We are opposed to the segregation embodied in the unification plan despite the arguments advanced for it. These arguments are always the same and their value amounts to exactly nothing when placed alongside the one indisputable fact, proved again and again by all the history we have, namely: that separation *by statute* according to such superficialities as skin color always results in an inferior status for the minority group and remains in force *virtually forever*. . . . Come now the disciples of the lowly Nazarene with their separation law. If Methodist Negroes would see Jesus they must come in a separate door, just as they enter and leave the Atlanta railway terminal by a "colored entrance." . . . We don't think Jesus could be in favor of Jim Crow. . . . But his views on the subject apparently do not have much weight with the Methodists.

It is an appalling responsibility which the Methodists are shouldering in approving a plan which can be stigmatized in such terms by one of the races involved.

French Workers Show Their Power

IF THE STRIKES which swept France during the week before the Blum cabinet took office were a method of warning both government and industry as to the real strength of French labor, they succeeded admirably. The wave of "bivouac" strikes, during which the workers simply took possession of factories and remained there, day and night, until their demands were met, gave evidence of remarkable discipline and as great determination. Having put a "popular front" government into office, the workers took this way of serving notice that they expected from it immediately a real measure of legislative help. Premier Blum met their demands by letting the industrialists know that there would be no use of troops for strike-breaking, that the government would find means for disciplining owners who refused to deal with their men, and that

among the first laws which the new government would introduce would be laws limiting the working week to forty hours, guaranteeing vacations with pay to all workers and making mandatory the recognition of collective bargaining in setting wages. It was on the basis of these three latter provisions, accepted personally by the owners in advance of parliamentary action, that the strikes in the various factories were called off. In addition to promising these three measures to satisfy the immediate demands of labor, France's socialist premier has announced that he will ask parliament to vote a general amnesty for political prisoners; a public works program for providing scientific laboratories, sports facilities and tourist attractions; nationalization of the armaments industry; an extension to other products of agriculture of the plan by which wheat prices have been raised; extension of the compulsory school system; revision of the charter of the Bank of France to "guarantee a preponderance of national interest in its management"; restitution of the pay cuts inflicted on officeholders and war veterans by the Laval government last year. Already the new government has taken the exceedingly important step of replacing the governor of the Bank of France with a financier chosen by the socialists. Premier Blum's start has been promising.

Canton Returns to the Oriental Picture

SUDDENLY last week Canton jumped back into the far eastern spotlight. First Japanese, and later all, reports declared that an army had been dispatched northward with the intention of driving the Japanese out of north China. The Japanese reports insisted that this army, the "Anti-Japanese National Salvation Forces," intended to stop en route at Nanking and overthrow the government of General Chiang Kai-shek before proceeding to drive the Japanese out of the country around Peiping and Tientsin. Other reports declared that, after the army had been formed and started northward, it was halted outside the territory of the Nanking government in order to give Chiang Kai-shek time to think the matter over and join the "national salvation" drive of his own accord. There, in the confusion characteristic of oriental affairs, the matter seems to rest at the moment. But that it leaves the Nanking government in a difficult position there can be no denying. Chinese anger against the Japanese has now reached such a pitch that an outright refusal by Nanking to consider the Cantonese proposals might throw the Chinese masses behind the Cantonese leaders. Generalissimo Chiang has his own experience in leading an expedition north from Canton ten years ago to tell him that such a movement, with popular backing, might prove enormously powerful. But in that case certainly the Japanese would step in to end "civil war." On the other hand, for Nanking to approve the Cantonese proposal would be to become involved directly in a hopeless war with the Japanese in north China. Either way, the Nanking government seems to be on a spot. It is unfortunate for the patriotic reputation of the Cantonese leaders that the course they have adopted should seem to be so pleasing to the Japanese militarists who want nothing better than an excuse for making war on Nanking.

Helpless in No Man's Land

PRESIDENT ROOSEVELT has fathered another phrase which is likely to have a long life. In commenting on the decision of the supreme court invalidating the New York minimum wage law the President observed that the effect is to disclose a no man's land in American economic life over which neither the federal government nor the states are left with power to exercise control. In what is to a modern industrialized nation the vital area of income for labor—and in this instance a peculiarly defenseless form of labor—the supreme court decrees that no legislative authority exists by which the bargain over wages made between employer and employe may be regulated. The worker who seeks to sell his services must venture out on the economic battlefield into a legal no man's land where neither federal nor state law can protect him. He is at the mercy of his own need for a job and his prospective employer's eagerness—or lack of eagerness—to hire him. The President's phrase is an accurate and pungent characterization of the consequences of the minimum wage decision, just as the decision is itself a justification of the President's former reference to the horse-and-buggy-days outlook of the court.

In a brief editorial comment prepared for last week's issue before the full text of the minimum wage decision, with the appended dissents, was available, the artificial character of the position taken by the majority of the court was pointed out. The decision, it was known at the time of writing, rested on an alleged upholding of "freedom of contract" under the "liberty" provision of the fourteenth amendment. "Freedom of contract," it was then said, "cannot exist between a worker who must accept what is offered or starve and an employer who can hire this one or that one or none at all at no serious inconvenience to himself. A contract between one who has a choice open to him and one who has not, or between one who can afford to wait and one who cannot, is not a free contract." The serious nature of this aspect of the court's decision grows increasingly clear as the intransigent terms in which Mr. Justice Butler couched it are studied. Justice Butler says in so many words that an employer is under no obligation to offer a wage sufficient to live on. "Freedom of contract"!

But there is still another consequence of the action of the court which, study of the texts of the ruling and the dissents will show, is of equal importance. This is the staking out of Mr. Roosevelt's legal "no man's land." For the majority opinion—which now becomes the supreme law of the land—clearly states that the two basic questions at issue were: "Whether the state may impose upon the employers state-made minimum wage rates for all competent experienced women work-

ers" and "whether the state has power similarly to subject to state-made wages all adult women employed in trade, industry or business, other than house or farm work." In the Adkins case of 1923 the court had held that the federal government possessed no such power in the District of Columbia. In this case the court answered its own two questions in the negative, thus holding that the state governments possess no such power either. Any minimum wage law in this country, whether federal or state, is unconstitutional.

The full importance of such a decision does not appear until it is considered against the background supplied by previous decisions of the court dealing with legislation enacted by the present administration. Most of this legislation has been invalidated, and in certain of the invalidating decisions even the liberal members of the supreme court have joined. Thus, when the court threw out the NRA law as an attempt to set up a federal control over manufacturing and retail selling, both of which it held to be intrastate commerce, it did so in a unanimous decision. But the liberals of the court found no difficulty in accepting this restriction of the federal power because, they believed, it still left the power of the states intact to carry on as they please those experiments in social legislation which Justice Brandeis (cf. the Oklahoma ice case) has insisted constitute one of the most valuable of their functions.

It is precisely this power of the states which the latest decision of the supreme court destroys. There is no longer any point in arguing as to whether a specific manufacturing industry is engaged in interstate or intrastate commerce; whether mining falls under the authority of the state legislatures or of the federal congress. The controlling fact now is that, in this vital matter of safeguarding the wages paid to labor, *nobody* has any legal power! The court has finished with all legal quibbling; it concludes its present term by decreeing that all workers in the United States, without regard to the place or character of their occupation, must take their individual chances with good old cutthroat laissez faire when it comes to selling their services in our glutted labor market.

In its determination to declare illegal any attempts to erect statutory safeguards against the operations of unrestricted laissez faire, the supreme court has finally gone to the length of employing the fourteenth amendment to eviscerate the tenth!

One immediate and ludicrous effect of the decision is being registered at Cleveland as this is written. There the republicans are about to open their national convention. Ever since the supreme court began to render the series of decisions by which new deal legislation has been invalidated, the republicans have been pinning their hopes for victory next November on a campaign strategy which would present their party as the champion of the plenary inspiration of all decisions of the supreme court and of the states' rights theory which, it had been believed, those decisions endorsed. This enthusiasm for states' rights involved a complete reversal of the historic role of the party; it made Jefferson its patron saint and thrust Hamilton into the outer darkness. Ironists were ready to make the most of such a transformation, but the republican strategists seemed quite willing to become targets for any amount of irony in order to reap the voting benefits of going to the country as champions of the constitution and the courts.

But this decision of the supreme court denying that there are even states' rights to protect American citizens from being forced by economic pressure to work for less than subsistence wages has changed the republican tune overnight. It now seems possible that the republican platform may contain a plank committing that party to securing some sort of constitutional amendment! To continue longer to pose as champions of the infallibility of the court and the sacrosanct nature of the constitution would be to champion an economic bourbonism which would involve party suicide. Consequently, the republicans face the dilemma of fashioning a platform plank which, while not alienating the bourbons who supply campaign funds, will persuade the laboring hordes who supply votes that the G.O.P. has no more intention than the democrats of leaving them helpless in the no man's land where the court has placed them.

This allegation of economic bourbonism, it is important to bear in mind, is not brought against the supreme court merely by disappointed labor leaders and liberals. Neither is it any longer a partisan cry from the democrats. On the contrary, it is a formal accusation made at last by Mr. Justice Stone of the court itself, and concurred in by Mr. Justice Brandeis and Mr. Justice Cardozo. Not even yet has the country at large grasped the sensational implications which follow from the openly stated conclusions of Justice Stone's dissenting opinion. After summing up the succession of precedents which, he contended, gave ample constitutional grounds for enactment of minimum wage laws by the states, and insisting—as he had in previous dissents—that the courts have no power beyond that of passing on the *legality* of statutes, Justice Stone set forth the conclusion that the majority had found no basis for its decision in this case "other than our own personal economic predilections," and added the blistering comment: "The fourteenth amendment has no more embedded in the constitution our preference for some particular set of economic beliefs than it has adopted, in the name of liberty, the system of theology which we may happen to approve." In other words, the dissenting opinion alleges that the five members of the court's majority now tell state legislatures, as well as congress, what can and what cannot be written into law, and this control is exercised not on the basis of legality or illegality, but according to whether the laws enacted are in harmony with the personal views of Mr. Justice Butler, Mr. Justice Sutherland, Mr. Justice Van Deventer, Mr. Justice McReynolds and Mr. Justice Roberts.

This is to say that, in the opinion of three of the members of the court itself, the point has now been reached where the personal economic views of five men have set up a dictatorship over legislation in both the federal and forty-eight state governments! And this in the very week in which Mr. James P. Warburg,

whose former attack on the present administration was bought and circulated by the hundreds of thousands of copies by the republican national committee and the Liberty league, publishes another book in which he declares that the supreme court is the only thing which stands between the nation and a Roosevelt dictatorship! At the very moment when Mr. Warburg would have the country genuflect before the court for blocking the coming of dictatorship, three members of the court point out to Mr. Warburg that the court itself has set up a dictatorship based on the narrowest and most irresponsible of bases, the personal predilections of a bare majority of its members.

It is not yet known how large is the area of this economic no man's land disclosed by the supreme court's recent decision. If states, as well as the federal congress, have no power to enact legislation protecting the wage standards of workers, have they power to enact social security legislation of other kinds? After a decision as stunningly surprising as this it may well be doubted whether, the constitution of the court remaining as it is, any of the recently enacted but as yet unreviewed social legislation will be affirmed. But without regard to what may happen when other social laws, federal and state, come before the highest court the decision already rendered makes constitutional change imperative. No modern industrial nation can afford to leave a legal no man's land at the heart of its industrial life. No such nation can leave its humbler citizens in such an exposed and perilous position. And if there are those who draw back from this conclusion, let them reflect well upon the fact that the only alternative which the court has left the workingman in depriving him of legal protection when "bargaining" with a modern corporation is the alternative of banding together with his fellows to enforce favorable contracts by going to industrial war.

The Cult of Violence

ONE BY ONE the facts are coming to light which define the character of that sinister and unamerican organization of ultra Americans, the Black legion. It is an oath-bound society whose members are sworn to carry out the orders of their superior officers whether lawful or criminal. One of the participants in the Poole murder, confessing his own part and describing the whole incident in detail, stated quite calmly that he had nothing whatever against the victim but the order had come down that he was to be killed. So he was killed. It appears that discipline is enforced upon members by potent sanctions. When a member is ordered to kill, he either obeys or is himself killed. The evidence does not yet indicate how extensively this simple and powerful system of control has been exercised or how many members have invited the final proof of its efficiency. It has been stated, with some show of pride, that there are no living ex-members and that the only way out is through the cemetery. The ostensible purpose of the organization is to keep Jews, Catholics, Negroes and communists in their proper state of subordination, and to insure the dominance of nordic Protestants who are loyal to "American principles." Besides that, it also specializes in protecting the sanctity of the home and defending the honor of American womanhood, as illustrated by the murder of Poole on the charge (quite unproved, and vigorously denied by the widow) that he was in the habit of beating his wife.

To this black-hand society apparently belonged a considerable number of the members of the Detroit police force, at least one prosecuting attorney, and several Michigan politicians of local note. The danger of uncovering ramifications of the legion in influential circles seems to have put a check upon the zeal that was at first manifest in the local investigation, and steps have been taken toward starting a federal inquiry.

In all the characteristics that have been mentioned except its rigorous method of preventing backsliding and enforcing obedience among its members, the Black legion manifests close kinship with the Ku Klux klan. The klan also held Catholics, Jews and Negroes in particular aversion and, in its later phases, added all shades of reds to its blacklist. The klan also idealized itself as a band of noble crusaders defending the sanctity of American institutions and the purity of American morals. And the klan also included within its membership many men who were certainly well meaning and who would be called "good men" by all the conventional standards of virtue.

The character of the Black legion, on the evidence now available, looks pretty black, but it would probably be a mistake to conclude that its members, considered as separate individuals, are monsters of murderous violence and conscienceless iniquity. The chances are that most of them are just ordinary men with a narrow range of ideas, a small collection of prejudices that they mistake for principles, a hunger for excitement and for something dramatic to break the deadly monotony of their uninteresting lives, a willingness to do almost anything that will cloak their mediocrity in some semblance of importance, and an unthinking acceptance of the notion that socially and personally desirable ends can be quickly attained by violence. Of these, the last is doubtless the most dangerous.

The association of violent and criminal methods with some sort of idealistic motive, in secret societies with proclivities to murder, is a social pattern that frequently recurs. The Sicilian Mafia and the Neapolitan Camorra both had their elements of not unworthy purpose, and the latter was rather notably patriotic—in a sense that would be entirely intelligible and not uncongenial to some of the swashbuckling patriots of today. The Thugs of India strangled their victims in honor of Kali and considered inviolable the persons of poets, musicians and all who carried water from the sacred Ganges. In all these societies, the idealistic elements tended to fade out and the criminal factor to persist. Putting the power of life and death in the hands of the grand master of a secret order, even for a good end, or clothing hooded "knights" with power to punish offenders against whatever code the order professes, is a system that always leads to an intoler-

able, as well as an intolerant, terrorism. Aside from the fact that it is criminal—for of course it is frankly that from the start—it just does not work for the accomplishment of any but the vilest results.

All this is so obvious that it might seem superfluous to say it. It would seem so if it were not evident that there are a good many Americans who do not know it. The existence of the klan, and its enrolment of millions of members whom it was impossible to regard as intentionally and essentially criminal, proved this. The sudden appearance of the Black legion proves it again. The trouble is not that so many Americans are at heart criminals. Many are, but that is another problem. The trouble is that so many whose objectives are not wholly vicious are so lacking in what ought to be the fundamentals of education in patriotism, religion and morality that their actual collective behavior becomes completely vicious.

Remember the definition that was given of a klansman: "White, gentile, Protestant, American." The same might be applied to a Black legionnaire. Pass, for the moment, the first two items. The last two imply that he owes allegiance, at least in a general way, to a certain group of churches and in a very definite way to a certain country. But what have the churches and the country done for him to teach him what are the ideals of the churches and the state and how these may be advanced?

This scandal comes back, at last, to the two great agencies whose duty it is, the one to see to it that people who talk glibly about the merits of Protestantism know what the spirit of Protestantism is, the other that those who profess a peculiar and superior devotion to Americanism have some intelligent notion of what constitutes Americanism. So long as thousands, even millions, of citizens can embark on fantastic enterprises of intolerance and terrorism in the sacred names of religion and patriotism, it is evident that the educational process is, to that extent, a failure.

The educational process, as conducted by both church and state, will continue to be a failure in this important respect until both agencies not only disavow the cults of intolerance and violence but develop effective methods of making that disavowal a basic element in the training of the young. Nations, or governments, that want to train up a generation to love war, or to hate Jews, or to take inordinate pride in the superiority of their race to all aliens, know how to do it. Churches that want to train their young to despise all heretics have always known how to do that. Communists can establish in their "young pioneers" the attitudes essential to the prosecution of the class war. Fascists and nazis instil the attitudes characteristic of their systems. But we—"white, gentile, Protestant, American"—think we have done our duty in the training of our youth if we have taught them to honor our heroes, to extol our country and our denomination, to wave the flag and keep the faith. Yes, we go farther than that, of course. We teach them many other things that they ought to know. And if they ask us what about these matters of brotherhood, of tolerance, of friendly human relations, of reliance upon intelligence and persuasion for the attainment of desirable ends, we say (or by our lack of relative emphasis upon these things we seem to say): "Oh yes. They are all right. In fact, some people think they are the American and the Christian way of promoting the programs of patriotism and religion. But it does not always work. Now let us get back to our lessons. Before we take our books we will salute the flag. And Willie, if you don't salute today, you go straight to the reformatory. I'm going to make you love your country if I have to break every bone in your body!"

Really, a good deal has been done toward teaching the young what Americanism and Christianity mean in terms of good will among men and the friendly cooperation of differing groups. The schoolteachers and the religious educators and the preachers and social workers have been well in the van. But so much more remains to be done. And so many influences work in the direction of intolerance and violence. Even those who preach the gospel of good will and intelligence preach it so little of the time, and so feebly, among all the other things they think must be proclaimed, that the progress toward a kindlier day is far too slow.

Meanwhile, the klan passes but the Black legion comes. Both are specific manifestations of the cult of violence and intolerance. We will not get rid of them and their successors yet unborn until we get rid of it.

How Interesting Men Are!

EDITOR THE CHRISTIAN CENTURY:

SIR: It is very seldom I meet a man who is dull, and even in such a case it is probably I who am really to blame. If only a man can be induced to speak about his own job he is sure to be interesting and even fascinating, provided always I have a healthy desire for knowledge. Farmers, for example, by reputation the most laconic of men, are the most delightful companions when they tell you about their lands, their crops, the foes whom they fight and the friends who are on their side. I remember well Sunday afternoons on the farm when the farmer took me over his acres and told me of the crops which grew there and introduced me to his cattle and even to his pigs. Virgil wrote his Georgics about such things, and there was a man who lived his Georgics!

Do you ever grow tired of books and bookmen and Big Thoughts and the Great Problems of Religion and long for the talk of a man who lives near to mother-earth and is quite unaware of the Great Doubts of Christianity?

I once knew a man who was a proofreader for a great firm of publishers. He could cast light upon many things and among them upon the reasons why certain variations in the text of the New Testament came to be. The tricks which were played by the eye of a man setting type in his time were the same tricks which the eye of the copyist played in ancient days. To hear that man on his own job was a thrilling experience. He did not think so much of this himself; he

would much rather talk about Longfellow, whom he loved, and he was the only man I ever met who had read Martin Tupper, a writer whose works Victorians gave to each other on the tacit understanding that they were not expected to read them. But I did not want to hear him upon Tupper.

There was a yachtsman once who wrote a classical commentary on the story of the voyage and shipwreck recorded in the Acts of the Apostles. He approached it as a practical seaman and was considered to have brought light to scholars, and indeed to have played havoc with some of their theories. To talk to such a man of the way of a ship would be a memorable experience. But of course such a man should talk about ships and not about some other matters—the weather or international exchange—upon which he knows no more than most men. (And he could scarcely know less.)

Old men ought to have many things of interest to tell; but they should be careful not to repeat themselves. Even Othello, if he told always the same story of

> The Antropophagi and men whose heads
> Do grow beneath their shoulders

would lose his audience. Old men must always be on their guard against vain repetitions. But if they keep this rule, they ought to be of all men the most interesting.

They are living memoirs, biographies, histories, if only they will talk of the things which they have seen and heard and their hands have handled.

No! It is not men who are dull. If there is any dullness about, it is in me.

Yours with eyes opened,
QUINTUS QUIZ

VERSE

Late Fruit

WE lightly talk of Peace,
Forgetting Peace is fruit
And needs both branch and root.

While some have bread and beauty,
Others, not,
While few heed voice of duty
And many drift or plot,
Wars will not cease.

But when the rich shed rights and state,
The poor, their hopelessness and hate,
When race draws no dividing line
And each man sees his neighbor shine
With brightness from the Light Divine,
From Wisdom's roots a tree shall rise,
Awaited long by men's sad eyes,
Whose flowering branches shall release
The late and costly fruitage, Peace.

MARY BARROWS IRWIN.

Revolt

NOW cease your mighty disputations—
Of God and man—your philosophic lore.
I cannot feed on barren cogitations.
And I am stifled. Trouble me no more,
That I may find an exit from this dreary,
Musty place; for I am weary, weary
Of your fine and futile prattle. Leave me!
I seek for God, and I shall find him soon.
He would not hide himself, nor grieve me.
He calls me by the light of sun and moon
And stars. The forests hail me, and the hills,
And there God beckons me—where summer spills
The wine of beauty. Open wide the door,
And I shall find God waiting, as of yore.

THOMAS CURTIS CLARK.

Mendicant

WE are too mendicant before the throne;
Sad filthy beggars with our empty bowls,
Holding them high with whine and groan.
Does God demand such puling souls?
As his unfettered sons we should evince
A certain, smiling, happy confidence,
A knowledge that he hears and loves his own;
We are too mendicant before the throne!

BERTIE COLE BAYS.

Daily Bread

OH, I am rich in treasures stored away—
Old ecstasies and half-remembered joys;
Prismatic dawns that faded to white noons;
Knowledge forgotten; songs my mother sang;
The scent of flowers that withered long ago;
Wounds that have healed and left but little scars
To show where once the very life-blood ebbed;
Sorrows that long since lost their bitterness
And only knit me closer to my kind;
Music that lingers though its notes are stilled;
Voices and hands and lips that I have loved.
These are my wealth, my comfort and my stay,
But not on these my soul can feed today.

Holding in dear remembrance all that was,
Guarding my treasures with a miser's care,
May I have yet some daily meed of joy;
Some fresh, untasted cup; some flower that springs
From the deep soil of old experience
But blossoms in the sunlight of this hour.
Rather some sorrow, fresh and fierce and keen,
Than the stale dregs and ashes of old wrongs
Too dearly cherished. Grant me, Lord, new songs,
New mirth and wisdom. That my soul be fed,
Give me this day my spirit's daily bread.

WINFRED ERNEST GARRISON.

Let the Church Face the Issue!

By Herman F. Reissig

IF THE CHURCH is to have a significant influence in the next two or three decades it must begin by recognizing, with complete frankness, that the immediate issue before us is in the reconstruction of the economic order. As in the decades before the civil war the church was challenged and tested by chattel slavery, so now the vitality and relevancy of its message is measured by its attitude toward the economic crisis. This is, indeed, a much broader and more urgent question than Negro slavery. It goes deeper. It involves to a far greater extent both the life of humanity and the life of the church. There are other matters which must have our attention, but the issue of a capitalist economy with its accompanying culture versus a socialist economy and its resultant culture goes to the heart of all other issues. It was not a social reformer but a man who is giving his life to the study of theology, Henry Nelson Wieman, who said: "The chief battleground between good and evil is at the heart of the economic order and there the battle must be won or lost." In our time, every social problem one can name either grows out of or is inextricably involved in the economic problem.

Consider the problem of crime. As mosquitoes breed in a swamp so criminals grow in our city slums. Set the influence of our one-hour-a-week Sunday schools over against the influence of the 168-hours-a-week influence of a block of city slums! The crushing deprivations of poverty on the one hand and the flaunting of vast wealth on the other; Park avenue and the Waldorf-Astoria on the one hand and First avenue and the old-law tenements on the other; the doors, for millions, shut on any reasonable opportunity on the one hand and vast concentrations of wealth, privilege and power on the other. Is not crime an inevitable issue of that situation? Whatever else we may do about crime, no really significant contribution without radical changes in the economic system which produces our terrific extremes of wealth and poverty!

Beneath the Liquor Problem

Consider the liquor problem. Moderate drinking is not the problem. The problem is excessive drinking. Why do men drink to excess? Drink is a refuge. The factory worker in Birmingham got drunk because getting drunk was "the shortest way out of Birmingham." It is not the whole story, it is only a very important part of the story to say that the poor drink to forget the barrenness and hopelessness of their lives and the rich drink to ease the strain of the money-game on their nerves. And both rich and poor drink to find some of the gaiety, romance and human warmth which a mammon-dominated society denies to them. I preached more than one sermon in defense of prohibition. I should not do it again. There is something more important. On that point the conservative religionist and the radical agree. That something is the attempt to create a society in which one can be optimistic without getting drunk.

Capitalism is giving us a hard, cheerless, shut-door spiritual environment. Once capitalism expanded the personality-developing factors; now it everywhere contracts them. Human nature demands release from capitalism's spiritual prison house. Hence, the soviet union by calling men to the creation of a new society is making a more significant contribution to the drink problem than prohibition in a capitalist society can ever make. Moreover, the appetite for drink is being enormously stimulated by the high-pressure advertising of the commercial interests, which are driven by capitalism's acknowledged and boasted motive-power, private profit. Whatever else we may do about the liquor problem, no really significant contribution without radical economic change!

Where Race Antagonism Breeds

Consider the race problem. It is no accident that nazi economic reactionism goes hand in hand with anti-semitism. It is no mere coincidence that in America such a reactionary organization as the Sentinels, a twin of the Liberty league, should have as its leader a man who thinks we "ought to do something about the Jews." It is of no casual significance that the economically-liberal Frances Perkins should be compelled to deny the accusation of a leader in the D.A.R. that she is a Jewess masquerading as a Christian. It is not mysterious that in the south the bitterest hostility toward the Negro is found, not among the securely wealthy and powerful, but among the middle class and lower class whites, to whom the emerging Negro is an economic threat. And it is most significant that racial prejudice is almost completely absent in radical groups and that in Russia when socialism came in the pogroms stopped. For the roots of racial prejudice are primarily economic. We Christians talk around the fringes of the racial problem until we recognize that it has its roots in the struggle for economic preferment and that the frantic economic competition under capitalism merely finds its worst expression when you add to it a difference of race. Whatever else we may do about the racial problem, no really effective contribution without radical economic reconstruction!

Consider the problem of marriage and the home. In any social order there will, of course, be marriages that are not entered into "advisedly, soberly, and in the fear of God." But certainly one of the major aspects of the marriage question today is the economic inability of millions of young people to be married when they are otherwise ready for it. In many other less direct ways the economic situation impinges on the marriage problem. Sheer inability to find honest work has driven thousands of girls into a ghastly way of earning their living, giving us one more illustration of how a brutal economic order puts unnecessary strains

upon character. Whatever else we may do about marriage and the home, nothing will be of ultimate avail without the economic security which capitalism denies!

Consider the war issue. If someone says you will not infallibly abolish war by abolishing capitalism, that is true. But the recognition of that possibility need not blind us to the fact that the main roots of modern war are in a capitalism inevitably imperialistic. A profit economy, unable to thrive and expand at home because it cannot distribute buying power, is compelled to seek markets in undeveloped countries. And for these markets, particularly as they begin to contract, capitalist countries are compelled to fight each other. To protect and expand their foreign markets they build huge armies and navies, and the race in armaments, in turn, helps to make war inevitable. We hardly needed General Smedley Butler's testimony that the United States marines are the greatest debt-collecting agency in the world. In a dozen direct and indirect ways war is rooted in and made unavoidable by the system of private ownership of the means of production. Whatever else we may do about war, no finally significant contribution without radical economic reconstruction!

How Can We Revive Hope?

Consider the problem of moral cynicism. It often seems to religious leaders as if a kind of chill lay upon our people. There is so little leaping faith and radiant hope. The roots of spiritual apathy are many; some of them are in the scientific temper of our day. But how, more surely, could one make people feel cynical and morally weary than by telling a story which includes six long years of unemployment for from ten to sixteen millions of our people; twenty-four millions dependent on public relief in "the world's richest poorhouse"; five to eight millions of our young people with nothing to do save stand around with their hands in their pockets; a capitalist government stopped from planning how to produce more food and clothing and knowing only how to restrict production, while millions are undernourished and inadequately clothed; Ethiopians being slaughtered with the help of American oil, the sales of which to Italy increased steadily during the war in Africa; millionaires successfully juggling stock ownership to escape income taxes while the poor pay their sales tax whether they will or no; breadlines for six years in every city in the land, while the chairman of the board of the Empire State building begins his denunciation of the pitiful palliatives of the new deal by telling the hotelroom-full of the privileged that he is "in possession of supreme comfort and happiness." Isn't that quite enough to make one a little weary? And if you add to that the facts revealed in such books as "The Robber Barons" and Paul De Kruif's "Why Keep Them Alive?" and such events as the acquittal of Insull is it any wonder that the spirits of our people are heavy? Whatever else we may do to revive faith and hope, nothing lastingly significant without fundamental economic change!

Consider the question of faith in God. Recently a prominent religious leader quoted Halford Luccock as saying that what the world asks of the church is not a handful of economic nostrums but a faith. With that one heartily agrees, provided it is also agreed that Dr. Luccock was right when he said: "The most effective work in the field of Christian apologetics in the future must and will be done by those men and women working to bring about an order of life in which it will be possible to believe in God, an order in which the Christian message of love, as the basic reality in the universe, is not at such variance with the world as it impinges on men that that message must seem a baseless and romantic dream."

Faith in God?

Let's face it! How shall the sharecroppers believe in God? How shall a man standing in the breadline, waiting for the miserable dole on which he must feed and clothe his family, while the banks are bulging with money and factory machines stand idle—how shall such a man sing the doxology? How shall the marble-workers of Vermont, to whom the feudal family which owns the marble works denies a living wage while the same family supplies the marble for the new supreme court building and other resplendent buildings in Washington—how shall they maintain the spiritual glow? How shall sailors, among the most cruelly exploited of all the workers, how shall they sing, "The floods have lifted up, O God, the floods have lifted up their voice"? And as for us, who never have been hungry or unemployed without hope, let Dr. Luccock tell us, in a sentence that ought to ring through the churches, how to revive our faith: "What God hath joined together, spiritual power and social struggle, let no man put asunder." Whatever else we may do about reviving faith in God, nothing permanently effective without a revolution in our economic life!

All this does not mean that the kingdom of God will be here when we have a socialist society. It only means that we cannot keep capitalism and get anywhere near the kingdom of God. It does not mean that the church should concentrate on the economic issue to the exclusion of everything else. It only means that nothing else can be right so long as the method by which the population is fed, clothed and housed is morally destructive and technically unworkable. Suppose a man is taken to a hospital suffering from a variety of maladies. He has cancer, flat feet, eczema, neuritis, tonsilitis and weak eyes. Will someone say to the cancer specialist as he begins to operate, "Now! Now! Don't be a fanatic! Do not be so obsessed with the cancer that you see nothing else. Don't you know that when you have eliminated the cancer the patient will still have flat feet and bad tonsils?" The cancer specialist understands that. He also knows that unless you do eliminate the cancer nothing else will be very important.

The fundamental malady of our modern world is the profit system. Until with a bold and determined faith we take our gospel into that area we are dealing with the fringe and filigree of modern issues. Whatever may have been true in the past, the supreme task of the decades ahead, and therefore the supreme concern of the church, is the reconstruction of the economic order.

A Check-Up on Emancipation

By Robert R. Moton

No race has shown itself more capable of assimilating western civilization than the Negro. Many races, the North American Indian for instance, have failed and been all but exterminated by their contact with European culture. But even in times of slavery two generations at the most found the Negro a valued and valuable member of American society. The rapid advance of the Negro from a state of barbarism or even naked savagery to an indispensable place in a complicated community is an historical fact that should be carefully pondered by those who cherish the prejudices of black inferiority. In this progress the Negro has only too often been deliberately harassed and retarded rather than nursed and aided, and much of what he has accomplished has beeen accomplished bravely alone.—HERVEY ALLEN.

RECENTLY a double-column spread in Richmond, Virginia, papers reported the death of a Negro woman. She had begun life in poverty; she had studied banking laws while serving as a scrub woman; at the time of her death she had been for twenty-five years among the few women bank presidents of this country. Her bank was one of three in Richmond to survive the depression. When this woman died, both news and editorial columns referred to her as Mrs. Maggie L. Walker; what is more, the editors received not a word of protest against their unprecedented reference to a Negro woman as "Mrs."

This fact, coupled with Mrs. Walker's achievements, will help to show how far my race has come in the course of my own lifetime and how radically the attitude of the public has altered. I just escaped slavery by being born in '67, but the slave atmosphere still existed in Virginia. Most of the former slaves were still on plantations. Many planters had been left destitute and even encouraged their former slaves to seek subsistence elsewhere. A general restlessness laid hold upon the Negro. The first evidence of it was educational. Long before schools were established, volunteer groups of former slaves gathered in log cabins by the light of a burning pine-knot or an open fireplace. Children and adults mingled, and I smile now as I recall my father and mother in those crude classes with me, learning laboriously to read and write, using the old Webster's "Blue Back Speller."

Negro Education Today

I have lived to see a vast change in all this. There are now thirteen Negro colleges and universities with an A rating, their graduates accepted by the leading graduate and professional schools. Of the sixty-nine colleges and universities for colored youth, the presidents of almost all are Negroes.

Nor is it true, as many suppose, that all Negro schools are supported by white endowment. Private and church philanthropy has built most of the large colored schools, but by no means all, and in those institutions founded and fostered by Negro zeal can the real urge and determination of the race be found. Worming their way along with only meager support from august educational boards, they have taught the Negro woman to think as well as sew, to take a dignified role in her home or carry on some other creditable career.

Negroes first entered business as peddlers and small shopkeepers. After a generation of this they began merchandising, banking and insurance. Visit any of our large cities and there will be found a business section occupied entirely by Negroes, in extent from one block to a whole street. Beale street in Memphis, Auburn avenue in Atlanta, Leigh and Second streets in Richmond, Lenox and Seventh avenues in New York, and Central avenue in Los Angeles, are such thoroughfares. There are now seventeen national trade bodies operated by Negroes.

Negroes in Business

The National Negro Business league early set about publicizing a wide range of business enterprises which Negroes might undertake. Some have gone into manufacturing, as the Patterson brothers in Greenfield, Ohio, for many years makers of wagons and carriages, now makers of automobile bodies. In St. Louis, a Negro manufactures special types of electric light bulbs. One Negro woman became a millionaire through the manufacture of toilet preparations. Even in mechanical inventiveness the Negro has excelled. Elijah McCoy was granted fifty-seven patents. He was a pioneer in applying oil to machinery with a cup (so that machinery did not have to be stopped to be oiled), and Granville T. Woods, a Negro electrical inventor, has had many of his patents assigned to General Electric.

In culture, the race has demonstrated not only its capacity to attain to American standards, but also to make its own peculiar contribution. Black America is distinctly proud of the late Richard B. Harrison whose role of "de Lawd" made "The Green Pastures" an outstanding dramatic achievement of the American stage. Critics everywhere ungrudgingly proclaim Roland Hayes, Negro tenor, as without an equal in his art. A Negro soprano, Katerina Jarboro, has carried the title role in the Verdi opera, "Aida," in more than 125 performances in America as well as in Europe; she still draws capacity houses in one of America's largest theaters whenever she is billed to appear. Another Negro concert singer, Marion Anderson, is receiving the highest acclaim now on both sides of the Atlantic. It remained for a Negro, William L. Dawson, conductor of the famous Tuskegee choir, to write the first symphony based entirely on themes drawn exclusively from Negro folk music. This symphony had its premier under the baton of Leopold Stokowski of the Philadelphia symphony orchestra.

The great Negro sculptor, Meta Vaux Warrick Fuller, won Rodin's admiration and help. Recognized poets include Paul Laurence Dunbar of an earlier day, James Weldon Johnson, Countee Cullen, Langston Hughes and Claude McKay as contemporaries. These latter four have smashed the tradition that Negroes

must write only in dialect; their verse achieves distinction following the canons of classical poetry.

Stabilizing Family Life

Perhaps the most grievous fault of slavery was its persistent assault upon home life. The slave home was confined to one room, and even this was menaced by the ever-present threat of the sale of husband, wife or children. An uncle of mine killed himself, as he had previously warned his master that he would do, when threatened with being sold the third time away from his wife and children; and nothing could ever force his companion to consent to another union urged upon her because she had already borne three sets of twins.

With a chance for stability came pride in family life. Negroes are no less proud than whites of their family traditions. Many family names stand out among them —the Russells in Virginia, the Huberts in Georgia, the Lees of Florida, the Clements and Bonds of Kentucky. Just after emancipation, R. R. Wright was a little black boy in Georgia. In response to a northern visitor's challenge, "What shall I tell my friends in the north?" he shouted promptly, "Tell 'em we'se a-risin'." Years after this boy became president of the Georgia State Industrial school and one of his sons is now president of Wilberforce university.

All this is a far cry from the day, not so long ago, when Negroes were bred like cattle. According to the latest statistics, more than 700,000 among the estimated 1,800,000 adult Negro couples own their own homes, the highest percentage of any racial group in America.

When I think of the helplessness of my people just after their emancipation, ushered into the responsibilities of national life without any preparation whatsoever, I am literally amazed at the vast structure for social development they have wrought in the face of ignorance, poverty and antagonism. For no small part of this advance the Negro race is indebted to friends in both north and south. But the progress shown is also the result among underprivileged black people of an unquenchable desire for the best which they saw in the life about them, and a determination to win it for themselves and their children. No amount of hostility could defeat or discourage them.

To be sure, the plight of the Negro is still disheartening. Too often we have won only paper victories and grim prejudices still hold the lines against us. No matter how far we have come in education, for example there are still two million Negro children of school age in small towns and rural communities who have not so much as a room in which to seek the rudiments of learning. Existing schools in the country are open on the average only four to five months of the year. Salaries of teachers are so pitiable that they do not permit adequate training.

The Progress of the Negro

The hope for the future, however, lies in the sinew which has brought the race thus far. Many of those who participated in the early struggles are alive to witness the progress which has been made. Not so long ago a Negro who had prospered by his close attention to trade bought the plantation where his family through several generations had worked for their master with unswerving fidelity. He went there to live, and with him he took his old mother who was born on that same plantation. Broken with years and toil, she was established there in ease and comfort such as she had only looked upon in her youth but could never share. Here was her son, not only successful in his business, but honored and respected by all those of both races with whom he had had dealings. Here she was, mistress in the very home where she had served as a slave. She could only weep tears of gratitude at the changes which time and a gracious Providence has wrought for her and her people.

Ten Years of Westminster

By Paul Hutchinson

ABOUT ten years ago, as certain readers may remember, I rushed into these pages bursting with the importance of a discovery which I believed to be largely my own. In a Presbyterian church in Dayton, Ohio, I had come upon an embryonic school for the training of leaders of church choirs, and I was sure that something of importance to Protestant worship would develop out of that beginning. I said so, with what I have no doubt many of my readers must have considered an excess of conviction and enthusiasm. Now, after a decade of history has been written, I can enjoy to the full that satisfaction which a journalist who has risked prophecy knows only on those infrequent occasions when he can write an "I told you so" sequel. For the Westminster Choir school has more than justified, in these first ten years of its life, the most extravagant predictions of its earliest friends.

I am sure that those who know the school in its present superb location at Princeton will be patient if I begin in a "I knew it when" mood. For I *did* know the Westminster school when nobody—not even its founder and president, Dr. John Finley Williamson, whose capacity to dream dreams and see visions is by no means small—would have dared to predict that a single decade's passing would see it established on a campus of its own, housed in one of the most beautiful groups of college buildings and located in one of the most historic academic centers in America. Why, come to think of it, when I first knew the school there really wasn't any school; there was simply a choir—an extraordinary choir—singing in a Dayton church. But per-

haps I had better tell the story in chronological fashion.

A speaking engagement of some kind had taken me to Dayton. At my hotel I was visited by a whirlwind of a man—a New York musical impresario who insisted that I attend the services of a certain Presbyterian church the next morning in order to hear what he assured me was one of the greatest choirs in the world. Although I found this church worshiping temporarily in the civic auditorium, while its own new edifice was in course of construction, the effect which the choir's singing had on me was quite as profound as the impresario had predicted. Everything in the secular character of that auditorium militated against the spirit of worship; the choir compelled it.

It was perhaps a year after that when I got back to Dayton. In the interval the Westminster church had moved into its own home—one of those magnificent gothic edifices with an attached parish house such as city congregations were erecting in 1926. And the choir had added to its fame by further tours through various parts of the country. But I found that, during the period intervening, a vital change had come over the whole enterprise. What had been a choir made up of voices recruited from a local community had become a school which was beginning to draw in students from a national constituency. And already Dr. Williamson was thinking less and less in terms of conducting one of the great a capella choirs of the world, and more and more in terms of rendering a permanent teaching service to the inculcation of reverent worship throughout world Protestantism.

A School in a Church

Physically considered, it was anything but a satisfactory arrangement under which the choir school was getting started at that time. I have never said this to Dr. Williamson, but it has often seemed to me that it must have been both astonishing, and at times disconcerting, to the Westminster church to have this full-fledged conservatory of music burst out in its midst. Proud of its choir as it was, the Westminster congregation had built this new plant for the sort of church and church school activities one customarily associates with the program of a city church. And here were from sixty to seventy-five aspiring leaders of church music overrunning the place in their efforts to keep up with a curriculum which imposed classes and practice periods from early morning to late at night, six days in the week.

The thing that had happened was not hard to understand. Two things had run head-on into each other—a fact and an idea. The fact was this: that as the Westminster choir extended its touring area, demonstrating the resources of church music and the way in which it can be sung, there followed in its wake a demand for persons who had undergone the choir training to introduce its methods in churches and cities other than Dayton. The idea was this: that as the choir's leader, Dr. Williamson, extended his acquaintance with the churches of America, he became convinced that a competently trained leadership could develop existing local resources infinitely to enrich Protestant worship, and that this might be made to supply that means of individual participation in worship after which so many churches are frantically, and ineffectually, feeling.

The Westminster Ideal

The result was the Westminster Choir school. The end in view was not the training of singers for Dr. Williamson's by-this-time-famous choir, but the training of church workers who, after a full four year course of the most exacting nature, could go into a church as ministers of music, equipped not only to build choirs but to take a full part in directing or assisting in every activity of the congregation. The Westminster graduate must be as ready to do a professionally competent job in religious education or dramatics as in choir leading. The regimen by which it was proposed to train students with these qualifications was reminiscent of West Point in the requirements which it laid upon the individual student.

Well, this cannot pretend to be a history of the development of the choir school. Suffice it to say that, as the school grew, the need for locating it in a musical and academic center also grew more clear. In a few years this brought a transfer out of the parish house rooms in Dayton to Ithaca, New York. There the equipment seemed as makeshift as it had been before, but there was the advantage of location in a great university center. Four years ago, however, the urgings of a farsighted group of advisers brought another, and what will undoubtedly prove a final, shift of location. Today, thanks to the generosity of a donor who insists on anonymity, the school is located in a magnificent group of Georgian buildings on a campus of its own on the edge of Princeton. It is chartered as a college of music under the laws of New Jersey, and it enjoys the most harmonious relations with Princeton university and with the Princeton Theological seminary.

A School; Not a Choir

As the Westminster school has gained fame during this first decade of its history a good many spectacular honors have been heaped upon its choir. The temptation is to talk about those honors. But perhaps the daily press has told those stories widely enough. The sight of Leopold Stokowski bringing the Philadelphia symphony to accompany the choir in Bach's B minor mass in the Princeton chapel (as well as at the Academy of Music in Philadelphia and Carnegie hall in New York); the invitation from the "godless" Russian government to sing in Leningrad and Moscow; ovations received on the tours throughout most of the other countries of Europe as well as in thirty of our own states and in Canada—things of this sort make "news" which the press services spread everywhere. But there are certain things which the secular press is not much interested in that seem to me important. It is concerning those things that I am primarily writing.

First of all, despite the fact that the choir school has completed an amazingly successful first decade I find that a majority of American churchmen still fail to

distinguish between the choir school and the choir. The prestige of the choir, which Dr. Williamson still conducts, is so international and impressive that most outsiders still seem to think that the school is just a few classes tacked onto the choir's program—attending class is something that the choir members do to fill in the time while they are resting between tours. As a matter of fact, during the passage of these ten years the choir has become simply an appendage of the school. The school, it needs to be reiterated, is a standard college of music, with a stiff four year course, with one of the most distinguished faculties of any music college in the country, conferring both bachelor's and master's degrees. The student body of 135 is drawn from all over the United States; a few of the students come from abroad. The choir, as Dr. Williamson puts it, is to the school simply what the varsity team is to the usual college. All students at the school are eligible for the choir, but only forty can "make" it. And most of those, in the natural course of events, are upper classmen.

Second, it apparently also needs to be said that there has been no change in the purpose of the school since its founding. Great musical prestige has come to attach to its name; Walter Damrosch has become chairman of its board of advisers, and Stock, Rodzinski, Stokowski and Engel serve with him. The curriculum has been broadened to permit more work in organ, in composition and in the history of music than was possible in the early days. But the total program which Dr. Williamson and his colleagues are following is unchanged. They are still primarily preparing young men and women to lead in developing the devotional life of the churches by showing them how to make use of inexhaustible and hitherto unused human resources in the local congregation. They are still equipping graduates not only to go out and build choirs but, in the church school, in young people's societies and in dramatic groups, to show the entire membership of churches how actually to *participate* in worship and in church service.

Bringing Music Back Home

There was a time, of course, when music—like all the arts—had its primary home in the church. It has been a long time since that has been true; music in modern times has had its home in the opera house, the concert hall and the symphony auditorium. The Westminster Choir school represents a belief that it can be brought back to its first home, and that in bringing it back the church will find a means by which to engage the genuine participation of its own members. Particularly of its younger members.

The men and women who are building the choir school so swiftly to international importance point out the disintegration in congregational loyalty which is likely to befall in churches where everything is done for the members—the minister preaches and prays for them, the choir sings for them, the director of religious education puts on an activities program for them. They point out, also, the distracted way in which many ministers, sensing this situation, run around trying to think up things for their members to do. The all-too-common result is a host of committees . . . which never meet. The church which follows the "Westminster program," with its junior choir, its junior high school choir, its young people's choir, its adult choir, and its supplementary activities, these teachers in the choir school contend, will do away with problems of this kind.

What Has Been Accomplished?

I myself do not believe that the choir school has found the answer to the problem of congregational loyalty in every church. And I don't believe that every graduate the school turns out will prove to be the answer to a distracted parson's prayer. The good is never as unanimous as that. But it does seem to me unquestionable that Dr. John Finley Williamson and his colleagues have hold on a tremendous agency for uplifting and deepening Protestant worship and the life in many Protestant services. There are more than four hundred churches and colleges in the United States where the theories and training of the Westminster school are already being put into practice; in Korea, India, Japan and the Philippines the Westminster program is now being adapted to the developing worship of younger churches.

Ten years is far too short a time in which to gather the materials for final judgment on any educational or religious enterprise. Particularly is this true in the case of a school which has had proper equipment during only two of those ten years. But this much, at least, the tenth birthday of the Westminster school reveals: In a period when there is so much fumbling, so much head-shaking, so much pessimism here is one agency of the church which gives the impression of knowing where it is headed and how to get there. If Dr. John Finley Williamson and those who with him have built the choir school from nothing to what it is had accomplished no more than to present the churches with this sight, that would have been far more than enough to have justified their efforts. As it is, I challenge anyone to go to Princeton and see what is actually happening on the choir school campus without coming to believe that a development of far-reaching consequence to world Protestantism is making its beginning there. Wait until the time for the second decade celebration comes, and see!

Unconventional Prayer

Appreciating Children

O MASTER OF MEN who said, "Suffer little children to come unto Me," keep us from turning away from the mission of child life in our strained and nervous world. Frequently remind us that children are free to be themselves while we surrender to the modes and styles which make us all alike. May we never punish children for revealing in public honestly and accurately what we as adults do in secret falsely and guiltily. May the sincerity of childhood challenge the false manners of maturity. Amen.

ALLEN A. STOCKDALE.

Barnstorming With Lansbury

By Philip S. Bernstein

BARNSTORMING with George Lansbury was a rewarding experience. The Emergency peace campaign brought us together first in a hotel in Minneapolis. I sat waiting for him with a group of newspapermen in Kirby Page's room. A little late, this seventy-six year old veteran of many struggles burst in: "At last I have discovered an English hotel. It took them an hour to serve me breakfast!"

From that first meeting there was no moment when his good humor failed him. Nor his patience either. He always had time for a gracious word with everybody, even the stupidest bore or the silliest woman. One evening in the wings of a midwestern theater a weary photographer made him pose for a picture for a morning newspaper. The cameraman wasn't sure whom he was photographing. He asked Lansbury not only to tell his name but also to spell it. They got along fairly well with the first name but Lansbury's cockney accent caused some difficulty with the second. The reporter could make out that "Hel" was "L" but couldn't understand why "Hai" wasn't "I." Lansbury patiently wrote out the entire name for him and conversed pleasantly without uttering a word of criticism against this singularly stupid newspaperman.

Identification with the Poor

His personal kindliness springs, I feel, out of his deep Christian convictions. I have known a great many professing and professional Christians, but none who seemed more Christlike than he. Not that there is much external resemblance between this big, ruddy, portly, shrewd British labor politician and the gentle, Jewish prophet of Nazareth. But if I understand the spirit of Jesus, Lansbury has it. He has a vast compassion for the poor and the oppressed. And he identifies himself with them. He continues to live in a humble home among the poverty-stricken inhabitants of Bow because he feels he is theirs and they are his until the end of his days. (I suspect there is a lesson in his enduring popularity and influence for those American labor leaders who have been seduced by their own rich living away from serving the real interests of the workers.) He draws inspiration and justification for his socialism from the Hebrew prophetic stream culminating in Jesus. His colloquialisms—"That old bloke Moses"—do not conceal his sure grasp of the essentials of prophetic religion.

For this very reason, and like Jesus, he despises religious hypocrisy. Explaining the indifference of young people to the church, he said, "It is because they believe we don't believe what we say we believe about religion." Once he tried to persuade Lenin to permit the Russians to take up a modern western religion. He told me the soviet dictator replied, "George, you go back and convert the British to Christianity, and then I will let you talk religion to the Russians."

His ideas about peace are not novel but derive their significance from what he has done and sacrificed for them. Modern war he believes is sheer lunacy and nothing it achieves ever justifies its cost. It can under no circumstances be reconciled with the life and teaching of Jesus. Military preparedness brings neither security nor peace. He is opposed to sanctions and resigned from his leadership of the British labor party on that issue because he believes sanctions ultimately mean another war to make the world safe for democracy and another war to end war.

Lansbury's Peace Program

He advocates a reconstituted League of Nations, not one controlled by the powers who won the world war to preserve their gains, but a league composed of all nations of the earth, whose first task would be the redistribution of colonies and raw materials. He would have England voluntarily surrender some of her possessions not only to promote justice but also because he knows the present inequitable distribution of the world's wealth makes inevitable wars whose disastrous consequences England cannot escape. He has one ultimate and simple solution for the war problem and that is the elimination of capitalism and the establishment of socialism. But even his socialism is mild and good natured and lacking in hatred and class violence. It is essentially Christian socialism.

As a rabbi, I was much impressed with his comprehension of Jewish problems. He neither underestimates nor overestimates the Jews: he understands them. He has spent most of his life among them in the east end of London and his attitude toward them springs from neither ignorance nor prejudice. He is sympathetic toward the rebuilding of the Jewish national homeland in Palestine and especially toward labor Zionism which is attempting to establish a cooperative commonwealth in the Holy Land free from injustice and exploitation.

Friendship for Jews

One experience he told me demonstrates the friendliness of British labor toward the Jews. Because of limited funds the labor party did a great deal of sidewalk advertising, especially in London. That is, it would write with chalk its message to the British people on the most crowded thoroughfares of the metropolis. This advertising cost nothing and was quite effective. One day, however, the Londoners awoke to find that the British fascists had appropriated the idea and had covered the sidewalks with anti-semitic propaganda. The leaders of the labor party took counsel and decided to present a resolution to the London council to forbid all sidewalk advertising in the future. The labor leaders saw to it that this resolution was passed, even though as the poorest party in

British politics they would suffer most from it. They were prepared to make this sacrifice in order to stem the tide of anti-semitism in England.

Typical of this same spirit was my experience with Mr. Lansbury. On learning that I was scheduled to deliver an address one evening at the opening of the United Jewish campaign for the relief of European Jews in distress, he asked if he would be welcomed at such a meeting, and volunteered to speak for this cause. And he did. After a crowded, hectic day, this elderly Christian gentleman came to a Jewish meeting and spoke moving words which seemed to me to be just such as Jesus might have uttered on behalf of his heavily laden brothers.

BOOKS

Hundred Per Cent Americanism

THEODORE PARKER, YANKEE CRUSADER. *By Henry Steele Commager. Little, Brown & Company, $3.00.*

BOSTON was really the hub a century ago, and the world that swung around it was startled by new life breaking through the shell. American society was old enough to have its encrustations, yet it was worried by a youthful energy and idealism seeking fresh forms of expression. "Where," Emerson was asking, "is the great breath of the New World, the voice of aboriginal nations opening new eras with hymns of lofty cheer?" Was there to be the same choking of the spirit in iron-clad creed and institution, the same subjection of man to property in this continent as in Europe? Things were pointing in that direction; but it must not be. There was an acid doubt with regard to existing institutions, but an ebullient faith in man (who was adequate for all his functions) and in nature (which was imbued with divinity); and a hundred prophetic voices were calling upon the nation to put its faith into practice. Spiritual rebellion and practical reform tormented the air: "not a man you meet but has a draft of a new community in his pocket." Men were searching for the reality behind the facade of outward forms, for the kernel of truth within the husks of church, politics and economy. They distinguished, these reformers, between life and mere living, and they put their distinctions to the test: Ripley at Brook Farm, Thoreau at Walden Pond, Garrison in his printing office, Howe at the Perkins institution, Channing in his pulpit, Phillips on the platform, Alcott in the Temple school, Margaret Fuller in the Dial, Emerson in his study. It was time to be done with imitations and to listen to God speaking with living revelation in the soul.

Theodore Parker reached maturity in the middle of all this (he was born in 1810), caught up the torch, and for the fifteen years before his death in 1860 held it higher than anyone else. He was a great preacher (the greatest of his day, and the only reformer to remain within the church); an indefatigable lecturer (giving a hundred lectures every year, and traversing the whole northeastern quarter of the United States); an encyclopedic scholar (Edward Desor, the Swiss geologist, looked to Parker for information upon the scientific work and progress in this country); a universal reformer (though abolitionism consumed the major portion of his energy); an influential politician (he became the conscience of the republican and free soil parties); an arch-exponent of liberalism (he advocated and acted upon the principle of disobeying the man-made statutes of the state when these conflicted with the higher law); a spiritual interpreter of democracy (Lincoln's famous saying about government *of* the people came from Parker). Parker's fellow clergymen prayed that "God will put a hook in this man's jaws so that he may not be able to speak," called him "the most blasphemous monster that Hell ever vomited forth"; and Henry Thomas Buckle declared from England that Parker's works indicated "the highest points of American civilization."

Parker was a prodigious personality, and his life represented an age. Professor Commager has done a superb job with this richly rewarding story.

HUGH SEVENSON TIGNER.

Books in Brief

ESSAYS IN APPRECIATION. *By John Livingston Lowes. Houghton-Mifflin Company, $2.50.*

A collection of six literary essays, the first of which is the already famous one on "The Noblest Monument of English Prose"—the King James version of the Bible. Others are on Pilgrim's Progress, Chaucer and Amy Lowell.

PIONEERING WITH THE RED CROSS. *By Ernest P. Bicknell. The Macmillan Company, $2.00.*

In these "recollections of an old Red Crosser," Mr. Bicknell, vice-chairman in charge of insular and foreign operations of the American Red Cross, goes back as far as what he tactfully calls the San Francisco "disaster" of 1906 ("the fire" to San Franciscans, "earthquake" to others), and recounts his personal experiences and observations in the course of ministering to the needy in great emergencies. The closing paragraph reveals, without bitterness or criticism, a circumstance that seems to imply a considerable moral disaster. Of the thirteen thousand traveling Americans who received loans from the government to get them home from Europe when they were caught by the outbreak of the war in 1914, nearly half have never repaid the loan.

THE STORY OF THE NEGRO RETOLD. *By Carter Godwin Woodson. Associated Publishers, 1538 Ninth St., N. W., Washington, D. C., $2.15.*

A textbook for high schools, with such teaching apparatus as topics for further study and extensive bibliographies. Professor Woodson, whose previous studies in the history of his race have won the respect of all students of American history, has here provided a book which ought to be used as collateral reading in other than Negro schools. The history of the slavery question and the present race problem cannot be adequately understood until the Negro point of view has been taken into account.

THE CHURCH AND ITS TEACHING TODAY. *By William Temple. The Macmillan Company, $1.00.*

In his William Belden Noble lectures at Harvard university last December the archbishop of York summarized his now familiar answers to the central problems of religion. He believes that since the New Testament church was an unorganized fellowship of those who had been intimate companions of Jesus, its task today is to exist as an incarnate miniature kingdom of heaven on earth. He believes that God is a personal will, immanent, transcendent, self-revealing and active in the affairs of the world. It is not likely that Bishop Temple's tran-

scendentalism or his doctrine of revelation will greatly influence liberal theological thought in America, but it is important to know what the second greatest Protestant church leader in England thinks about; and because it is, this book will serve a useful purpose.

A BOOK OF CHAPEL TALKS. *By Elbert Russell. Cokesbury Press, $1.00.*

A book of chapel talks that requires a second printing within the year must be good. It is. Dean Russell, of Duke university's school of religion, compresses a great deal of wisdom into these brief and pithy discourses.

BILLY SUNDAY, THE MAN AND HIS MESSAGE. *By William T. Ellis. John C. Winston Company, $1.50.*

This is the "authorized" life of the great evangelist. It contains copious quotations from his sermons. The book represents him as he would like to be remembered, and as his vivid personality will be remembered by the many thousands who heard him preach.

LONG LIVE THE KING! *By Eric Acland and Ernest H. Bartlett. John C. Winston Company, $1.50.*

Subtitle: "George V—King and Emperor. Prince and Sovereign—Edward VIII." In the main, an anecdotal life of the new king to and including his accession; incidentally, a sketch of the career of the late king. The work evidences the loyalty and admiration of the authors for both of their subjects. Its tone is something between that of the lives of the saints and that of a campaign biography. American readers, with reverent regard for the memory of the old king and a feeling of genuine affection for the new one, will find nothing objectionable in this. But they will realize at once that they must look elsewhere for a critical biography of either.

JOHN WHITE OF MASHONALAND. *By C. F. Andrews. Harper & Brothers, $1.50.*

Here is a tale woven of sturdy materials, neither colored nor embroidered by the author. John White was a missionary of the old school. He served for half a century in Mashonaland, Africa. He preached the gospel as one who knew whereof—and whom of—he spoke. He lived with courage and common sense among his chosen people. He also lived with imagination and humor so that when he died his work did not perish or pause. Mr. Andrews has let John White's actions do all the talking and the book is as honest as a well-plowed field.

CORRESPONDENCE

The D.A.R. Objection

EDITOR THE CHRISTIAN CENTURY:

SIR: In your May 6 issue, under the caption "Students and War," the Daughters of the American Revolution are referred to as seeming to oppose the "idea that students should wish to register their protest against war." The protest against war should by all means be encouraged. We are the mothers of those students who would be called upon to make the supreme sacrifice in case of another war. Are we so dumb, think you, that we would side with war and against peace? If you will take the trouble to find out what we do object to in these student strikes you will find it is not the attitude of the student toward war, but the underlying motive of the adult agitation behind the scene.

Let the students strike against war all they wish, but let them never be guilty of treason to the country of their allegiance. Let them set about studying the causes of war with a view to its total elimination instead of wasting time joking about a possible national calamity. Taking the Oxford oath and agitating for a "new social order" will not insure lasting peace to our country.

Washington, D. C. ADELAIDE H. SISSON,
Chairman, National Defense
Through Patriotic Education.

Making Medicine

EDITOR THE CHRISTIAN CENTURY:

SIR: The article "Let's Erase Our Sectarian Labels," by John R. Scotford in your issue of May 6, is interesting. He writes in the interests of church unity and suggests, as an aid to that desirable end, that churches no longer call themselves by their denominational name, but by another name, e.g., the Church of the Redeemer, instead of the First Baptist Church of.... etc. As I read the article an old story came to my mind. A drug store in a city changed owners. The new proprietor frowned as he saw the long rows of bottles on the shelves each bearing the label showing its contents. As he was an up-to-the-minute man he resolved to change this, so securing a container he emptied each bottle into it. This mixture he called "Medicine." From it all prescriptions were filled. The strange thing about it was that few patients knew the difference, and some chronic cases actually recovered.

To camouflage real doctrinal differences can hardly be right. To appear as non-sectarian and yet be sectarian is under the same ban. But there are groups that could unite without sacrificing any principle of doctrine and these should do so quickly.

This leads me to an experience that I had in a Canadian city. A call had been issued for its churches to send delegates to a conference for the purpose of discovering a basis for church union. The delegates assembled were an exceptionally fine body of men. Eloquent addresses were made, earnest and honest addresses. But there was very often a note in such addresses that desirable as church union is, yet in such a scheme a certain reservation was made that was to find a place in the final setup. Thus one demanded recognition of the historic episcopate, another the recognition of the actual presence in the Lord's supper, another that believer's baptism must be recognized, etc. These reservations were very courteously demanded, but they blocked all progress.

Then an elderly man spoke for a few moments, and stated that he was about to offer a new way of approach to this desirable end, church union. He said that there were only two roads to oneness of belief; the one road was that of ignorance and superstition, the other road, that of exhaustive inquiry. In view of this he suggested that a committee be named of the most devout scholars of each denomination with instructions to study the New Testament *de novo* and discover its teachings upon the church, its membership, its ordinances, its officers, its government, etc., and about such findings the churches could be grouped, or find a common center. His final words were to the effect that since all profess to follow the New Testament this plan should commend itself to all.

As the speaker ceased the faces of many became fixed; others reached for their coats and hats and then a voice sang out, "I move that we adjourn." And the meeting adjourned.

Pasadena, Calif. ALFRED W. STONE.

Methodists on Social Issues

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that your interesting reporter of the Methodist general conference has completely misunderstood the character of the report on social and industrial conditions. Because it does not endorse specific programs that certain groups advocated does not make it either neutral or compromising. Its outstanding characteristic is an emphasis on spirit rather than method. Strange as it may seem when one remembers the name Methodist, this has been the policy of the sons of Wesley from the beginning, "If thy heart be as my heart give me thy hand."

The purpose of the church as expressed by the general conference is to encourage all the people to approach the study and solution of the problems of modern economic life in a scientific spirit—each group trying to learn from the other rather than entering into a contest to induce all the people to accept the viewpoint of either a minority or a majority group. The fact that the report was written largely by a great liberal who was enthusiastically elected to the board of bishops should certainly save it from being called "pussy-footing" or "colorless." There are various paths to the city of God. Sometimes they seem parallel. They really converge. And we shall arrive.

Ithaca, N. Y. RAYMOND H. HUSE.

Methodists on War

EDITOR THE CHRISTIAN CENTURY:

SIR: An error appears on page 777 of The Christian Century of May 27, in Dr. Robert Leonard Tucker's otherwise very interesting and accurate report of the general conference of the Methodist Episcopal church. He states: "Although Dr. Ernest Fremont Tittle made an impressive plea for this part of the report, indicating that economics is at the very heart of the war system and the peace system, still the conference cast out that part of the report which dealt with the economic implications of war." That is exactly what did *not* happen.

The paragraph which dealt with the economic implications of war was a part of the original report. It reads as follows: "We urge the government of the United States to call an international economic conference for the purpose of securing a more intelligent and just distribution of natural resources and also for the purpose of removing all dangerous barriers to international trade. Toward the success of that conference we urge our government to be willing to surrender inequitable national advantages, even as we shall ask other nations to do." It was moved as an amendment that this paragraph be deleted from the report; but after Dr. Tittle's plea for its retention, the amendment was tabled, which of course left this particular paragraph intact as a part of the report which was adopted.

Jamaica, N. Y. LESTER W. AUMAN.

Not Needed: A Doctrine of the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for May 27 is an article by Dr. Robert A. Ashworth, entitled, "Wanted: A Doctrine of the Church," in which the writer holds that, in order to achieve Christian union, all denominations must come to a common agreement as to the essential nature of a Christian church. With all due respect to Dr. Ashworth's wide learning and experience, I fear he has made a serious blunder in identifying or confusing church union with church unity. Nor does he prove his thesis.

Let us take an illustration. The constitution of the United States (Art. IV, Sec. 4) provides that "The United States shall guarantee to every state in this union a republican form of government." No new state can enter our union unless it confesses and practices "a republican form of government." The definition is essential. But in the League of Nations there are monarchies, republics, monarchical dictatorships, republican dictatorships and what-will-you. No subscription to any definition of "state" is required. So, our own Federal council comprises church denominations of many kinds, who could not possibly be brought to unite on any definition of "church," yet accept one another without question in the federation. And undoubtedly both the League of Nations and the Federal council could be strengthened to any desired extent without requiring any definition, among their elements, of either "church" or "state." Dr. Ashworth's thesis is disproved by existing facts.

Let us now consider the other three elements of possible division among the churches: the ministry, the sacraments and the creeds.

The pastor of the North Street Methodist church has not the smallest right to enter the pulpit of the West Street Methodist church, even though he may have formerly served that congregation without some kind of official permission. Why should ministers of different denominations claim any such right? I, a Methodist, have spoken by invitation in a Protestant Episcopal church: but not from the desk on the right, where the Bible is placed, but from the desk on the left. And I did not "take a text" from which to preach. Why? Because, back in the middle ages people got to making such erratic interpretations of the Bible, especially allegorical ones, that the church (the *only* Christian church at that time) finally issued a very proper order that no one should be allowed to expound the scriptures unless authorized by the church so to do. And because that order was never repealed, and the Episcopal church inherited it, I could not take a text when speaking in that church. Really, I see nothing narrow in that rule: though it might be better to authorize each local pastor, as in other denominations, to authorize (in that building and at that time) the "expounding of the scriptures" by whoever he thought proper.

In short, practically every professing Christian is perfectly ready to concede to every Christian minister the right and the authority to perform the duties of his office *in his own church and for his own church people*. But there seems to be a lack of mechanisms for the interchange of ministerial functions in the case of some denominations. On the other hand, several times there has been a movement for a joint celebration of the Lord's supper by ministers of several Christian denominations in which some ministers of the Protestant Episcopal church joined. Their thus joining brought down upon them the denunciations of other ministers of that denomination, but they were not punished, proving that the real obstruction to interdenominational comity was not in the rules or doctrine of that church but in the personal arrogance of some of its ministers. The remedy, evidently, is entirely within the denomination.

The Roman Catholic church recognizes seven "sacraments": most Protestant denominations recognize only three. The fact that one church recognizes marriage as a "sacrament" and another does not, does not necessarily indicate any difference of opinion as to the nature of marriage; it may indicate merely a different meaning, or extension, given to the word "sacrament." And both definitions may be correct! The Roman church teaches that, in the Lord's supper, the bread and the wine, though retaining their physical phenomenalities, are no longer bread and wine but have been transformed (perhaps "transfigured" would be better) into the actual, physical body and blood of the Savior; the Lutheran church teaches (consubstantiation vs. transsubstantiation) that the bread and the wine remain such, but have added to them the actual body and blood of Jesus; most other Protestant churches teach that the body and blood of Jesus are spiritually or typically present in or with these elements. Now, since Jesus said, almost in this very connection (John 6:63) "It is the spirit that quickeneth: the flesh profiteth nothing"; and all denominations are agreed that the body and blood of Jesus are efficiently, dynamically present in the elements of the Lord's supper—why quarrel over what becomes of the bread and wine, especially since they are phenomenally present and unchanged?

The Anglo-catholic believes that his "priest," or minister, has been given some power to effect this change; most other Protestants believe that this change occurs in the heart of the believing participant. Very well, cannot the Anglo-catholic partake of the elements in a Methodist or Congregational church, accepting them in faith for what they are given out to be, or even as memorials only; and cannot he welcome his brother from a sister church to the Lord's table ("not our own") in his own church service, permitting him to accept these elements as he himself perceives them? Really, it is not the silly quarreling over things that cannot be proved and are worthless anyhow, but the insisting that others shall believe as I dictate, that is keeping the churches apart today.

As to the creeds: let every church, or even every congregation, have its own creeds and "articles of religion," but keep them to themselves, and never, never insist that some other Christians must subscribe to them. Yes, to be sure, there are some essentials upon which all Christians are agreed; and these might be made, by convention, the *sine qua non* of dogma. But, with regard to his own divinity, Jesus himself said: "Believe me, that I am in the Father and the Father in me; *or else* (if you cannot go that

strong) believe me for the very works' sake. . . . Though ye believe not me, believe the works: that ye may know and understand that the Father is in me and I in the Father." This is the rule of faith set up by our Lord and Master: who is there that dares exclude from discipleship anyone whom Jesus has admitted?

Yet this is, in fact, the crucial point of all our disunion. It does not hinge on the ministry, nor the sacraments, nor the creeds, nearly so much as on plain discipleship. When I shall know that I am cordially welcome at the Lord's table, in any Christian church on earth, then the dismembered body of Jesus will again be united and his kingdom will have come. And it is almost entirely this dictation of dogmas that is keeping us apart. We have not yet learned the meaning of freedom of conscience, nor of the guidance of the Holy Spirit. And these are synonymous with church union.

Carlisle, Pa. RUTER W. SPRINGER.

Santayana's Religious Symbolism

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read several reviews of Santayana's "The Last Puritan," including one in your magazine, and all of them have appeared inadequate. They have dwelt on the literary and philosophical qualities of the book and have omitted the simple religious symbolism of the book. Perchance they felt it too obvious to mention.

Oliver, the last Puritan, is representative of an aspect of American Protestantism now fast fading and it may be soon to be gone. Scrupulous, intelligent, generous, honest and chivalrous, it has been without basic faith for some time and the form itself may soon vanish. Santayana feels that it survived the world war but was killed by the machine age that immediately followed.

Mario is the representative of the Roman Catholic church which though twice wounded survived without loss of spirit and with hope in the future.

Rose is the English church, daughter of the Anglican clergyman, with a shadow over his marriage reminiscent of Henry VIII.

Irma should also be mentioned, the German spirit that nursed the Puritan mind in the years preceding the war.

Both Oliver and Mario love Rose. She marries neither, however. But Oliver remembers both in his will and enriches them. Though he did not have the capacity for warm affection he did do them good and not evil all the days of his life and left them better off than they were before.

Santayana is a Catholic, with a free mind, and a sympathetic understanding of his alma mater, Puritan Harvard. He saw Protestantism at its best and its worst and feels that it is a passing phase and perhaps best so, but it did enrich the world.

Marshall, Mo. FREDERICK KIRKER.

Wellesley Summer Institute

EDITOR THE CHRISTIAN CENTURY:

SIR: Ministers and members of church committees which are working for social security measures will find a stimulating conference open to them in the summer institute for social progress at Wellesley. With "The Economic Issues Behind the Campaign Headlines" as its theme for lectures, round tables and forums, the institute will bring men and women of business, industry and the professions together for a two weeks' conference July 4 to 18 on the shaded country campus of Wellesley college, Wellesley, Mass.

Dr. Colston E. Warne of the economics department of Amherst college will head the group of able economists leading the institute. In addition to the morning lecture series featuring issues of human welfare, social control and ownership, international relations, and sound finance, afternoon round tables will be offered on such subjects as the future relation of government and industry, religion and social action, changing ideas of war, ethical problems of the investor, the management of consumers' cooperatives, forum management and discussion leadership, and social and economic planning.

Under live, able leadership this conference, unique with its cross-section membership, will pool the practical experience and dramatize the conflicts of opinion of the people of a typical community—a miniature America meeting to talk America over. Folders and membership blanks may be had through G. L. Osgood, 14 West Elm Avenue, Wollaston, Mass.

New York, N. Y. FRANCES KINGHORN CHALMERS.

The Question Box

Is there any certainty as to the route taken by the Israelites on their departure from Egypt, and as to the location of Mt. Sinai where the law was delivered? I have seen different routes traced on various maps. Are the facts known? A. R. P., Milwaukee, Wis.

TWO names are applied to the mountain of the law in the Old Testament sources, Horeb (used generally in E) and Sinai (the form generally employed in J and P). The traditional location of Mt. Sinai in the southern portion of the peninsula between the Gulf of Suez and the Gulf of Aqaba was unknown before the times of the emperor Justinian (527-565 A.D.), who founded there a church of St. Mary the Virgin, apparently because it was a suitable site for a monastic community. Later legend connected the place with the miraculous discovery there of the body of the virgin martyr St. Catherine of Alexandria. The Arabic folklore accepted the Mosaic fable and named the mountain mass Jebel Musa (mountain of Moses). This location is highly improbable. It assumes that the Hebrews on leaving Egypt turned to the south after crossing the border, and pushed into the wild region away from the areas they were seeking, and where water and subsistence were all but unobtainable and where a fortress was later erected to afford the monks protection. When once the church had accepted the location as an easy solution of the geographical problem, it was not difficult to hit upon fanciful identifications of the localities mentioned in the itinerary in Numbers 33, and to adhere to the conventional map route which has misled most Bible readers in modern times.

Even if a location in the southern portion of the peninsula were favored, Mt. Serbal in the western section, near the Wady Pharan and the Wady Mokattab, where the Egyptian inscriptions have been found, seems to possess the oldest witnesses to authenticity, all the way from Eusebius to Cosmas Indicopleustas.

The biblical student will observe however that the Old Testament sources connect Sinai with Seir, Paran and Edom, the region south of the Dead sea, and with Midian, east of the Sea of Aqaba. The classic passages are Judges 5:4, 5 and its parallel Psalm 68:7, 8; and Deuteronomy 33:2-4, where the same places are connected directly with the giving of the law. The location of Mt. Sinai (Horeb) is unknown. Like many other places mentioned in the Bible the authentic facts are insufficient to afford a basis for certainty. Scores of sites connected with the story of Israel and of Jesus cannot be identified today, save by the worthless repetition of local tradition. Such spots are the site of the crucifixion of Jesus, of his burial, of his temptation and his transfiguration. It is not strange that the story of the wanderings in the wilderness, which was told in such varied forms, failed to specify the various localities with any precision, and left to later tradition the pleasant task of such identifications as have always been the occupation and diversion of imaginative and credulous natives.

There have been many conjectures on the part of biblical scholars regarding the location of Mt. Sinai. Such authorities as Lepsius, Burckhardt, Fraas, Robinson, Palmer, Ebers, Von Gall, Petrie, Bliss, Sayce and Cheyne have ventured suggestions on the subject. Rarely have they agreed on a location. Practically the only point on which agreement has been reached by them is that the historical Mt. Sinai could not have been situated in the so-called "Sinai peninsula" where legend has placed it. As valuable a judgment as any is that pronounced by Prof. George F. Moore in his International Critical Commentary on Judges (p. 140): "Horeb was in the land of Midian, i.e., Arabia, east of the east prong of the Red sea, the Gulf of Aqaba, among the mountains which form the southern continuation of the range east of the Arabah." H. L. W.

Suspend Machen From Ministry

Presbyterian General Assembly Makes Final Disposal of Famous Case—Cayuga Overture to Presbyteries

(Special Correspondence)

SYRACUSE, June 3.—The 148th general assembly of the Presbyterian church in the U.S.A. closed its sessions today. It was the most decisive assembly held in years for it marked the end, as far as the courts of the church are concerned, of the controversy which has wracked it ever since the "Fosdick case" in 1924. It has been evident since the general assembly of 1934 that the church as a whole has become heartily sick of the continued attacks by Dr. J. Gresham Machen and his followers. Attempts have been made earnestly and continuously to conciliate these brethren but they have gone on setting up agencies outside the church for the promotion of independent missionary effort. They have defied the courts of the church so that there had come to be a condition of organized rebellion. As a constitutional church the Presbyterian denomination was finally compelled to take drastic action. This it did in this year's assembly when, sitting as the highest judicatory of the church, it directed that Dr. Machen and his ministerial followers should be suspended from the ministry of the Presbyterian church.

There was a full realization of the seriousness of this step on the part of the commissioners who voted for it, but the vote was nearly unanimous. It is expected that Dr. Machen will now organize an independent church but whether he can muster much of a following is doubtful. It is also quite likely that some of this ecclesiastical battle will now be transferred to the civil courts for when individual churches leave the denomination and attempt to take their property with them there will be legal questions involved. However, if precedents in these matters are to be followed there seems little likelihood that an independent, seceding body of this kind can carry church property with it.

No Longer Doctrinal Dispute

It will be a mistake for the public to assume from the outcome of this long standing controversy that the Presbyterian church has become "modernist" in its doctrine. It is true that the origin of the dispute was doctrinal but it has long passed out of that stage. The real issue in the minds of the rank and file of the church has been the question of respect for the official decisions of the church courts. If these were not respected then obviously there would be no longer any constitutional church. Men of the most conservative doctrinal views joined with those who were more liberal in insisting that no group within the church be permitted to defy its official mandates. As Dr. Mark Matthews of Seattle, known for his conservative theology, has often insisted, "The doctrine of our church cannot be defended unless our polity is upheld."

With this long battle out of the way it appears that this church may now come to grips with more vital problems of the day. There was evidence at this assembly that this will be done for the report of the standing committee on social welfare adopted on the closing day was a splendid constructive document. It grounded the church's concern for Christian social action in the gospel itself. There was no note of apology for dealing with such questions for the report declared: "The gospel knows no laws, whether economic, social or political, which are not subordinate to moral and spiritual laws and principles. To proclaim and explicitly to teach these principles and laws is the obligation of the church."

But the report did not content itself with the formulation of principles and objectives; there were also concrete recommendations. There was a recognition of the supreme importance of preserving liberty of expression. On this point the assembly said: "We are deeply alarmed at the growth of dictatorships in the western world. We know that democracy and the religious freedom that goes with it cannot survive without genuine freedom of speech and press. We believe that the defense of these civil rights is one of the most important duties now facing our church." Nor was there any soft pedaling on the right of labor to organize. Here again the declaration deserves to be quoted: "We reaffirm the long established position of our church that employers and employes should have the right to organize for collective bargaining and social action. We are now in a period in which this issue of collective bargaining is of high importance. The right of labor to organize is essential to prevent irresponsible autocracy in industry. It is also necessary to create an instrument for orderly economic change. In the present significant struggle for labor organization it is only fitting that Christian ministers make application of this principle, long accepted by the church, to specific situations."

Condemn Movie Block-Booking

The report took note also of the evils of moving pictures. Resentment was expressed that this industry seems to have joined hands with the liquor traffic in portraying drinking scenes which tend to give young people the impression that these practices have general social approval. Block-booking, blind-selling and bank nights were condemned and cooperation with the Legion of Decency was continued. The boards of the church were urged to acquaint their membership with the worthy pictures and warn them against those which were undesirable.

There was evidence that the church was beginning to "come back" after the devastating defeat of prohibition. The "unparalleled power and brazen insolence" of the liquor traffic was pointed out. Once more the Presbyterian church said that it stands "as it has stood for many years, for abstinence from the use of alcoholic beverages

(Continued on page 886)

Nehru's Goal Is Socialist India

New President of Indian National Congress Sees Such a Society as Country's Only Hope

(Correspondence from India)

NAGPUR, May 18.—Pandit Jawaharlal Nehru as the president of the Indian national congress has placed at the disposal of India his great talents for leadership. He is constantly on tour since the annual meeting of the congress held last month at Lucknow, and is bringing encouragement and giving advice to isolated workers in the cause of India's freedom. Mr. Nehru is by conviction a socialist, as he made clear in his presidential address, and he realizes that many of the congress leaders themselves do not see eye to eye with him in all his views. But he is uncompromising in his conviction that the only key to the solution of India's problems and of the world's problems lies in socialism.

* * *

Socialism Bringing a New Civilization

In his Lucknow address Mr. Nehru amplified this conviction in the following words: "I see no way of ending the poverty, the vast unemployment, the degradation and the subjection of the Indian people except through socialism. That involves vast and revolutionary changes in our political and social structure, the ending of vested interests in land, industry, as well as the feudal and autocratic Indian states system. That means the ending of private property, except in a restricted sense, and the replacement of the present profit system by a higher ideal of cooperative service. In short it means a new civilization, radically different from the present capitalist order. Some glimpse we can have of this new civilization in the territories of the U.S.S.R. Much has happened there which has pained me greatly and with which I disagree, but I look upon that great and fascinating unfolding of a new order and a new civilization as the most promising feature of our dismal age. I am convinced that if some world catastrophe does not intervene, this new civilization will spread to other lands and put an end to the wars and conflicts which capitalism feeds."

* * *

Civil Liberties Union For India

A constructive step that Mr. Nehru took soon after he assumed office as the president of the Indian national congress has been the starting of a civil liberties union in which the cooperation of men of all political parties is invited. In his Lucknow address he referred to the repressive measures adopted against the civil liberties of people both by British government and by the governments of Indian states. "British imperialism in India," he said, "subsists on a normal fare of the fiercest repression and a denial of civil and even personal liberty.

It surrounds us with a wide network of spies and among the pillars of its administration are the tribe of informers and *agents provocateur* and the like." He was also strong in his condemnation of the Indian states in this respect: "In the Indian states matters are even worse, and though we know that the real power behind these states is that of British imperialism, this tragic suppression of our brothers by their own countrymen is of painful significance. Indian rulers and their ministers have spoken and acted increasingly in the approved fascist manner, and their record during the past few years especially has been aggressive opposition to our national demands."

* * *

Bose Case Shows Need for Civil Liberties Society

Both in British India and in the Indian states there are laws and regulations in force by which men on mere suspicion can be arrested by the executive and imprisoned without trial. The most recent well-known case is that of Subhas Chandra Bose. For his political views he was first put in jail without trial in 1924 and kept there till 1927, put in jail again in 1932 and kept till 1933 when his health broke down. He was then allowed to leave India for treatment, but on his return to India a few weeks ago he has been imprisoned without trial. In Bengal there are about 2,500 young men under detention without trial. The object of the proposed civil liberties union is to collect data about the suppression of civil liberties and to give publicity to it. Mr. Nehru is in correspondence with the American Civil Liberties union and the British National Union of Civil Liberties.

* * *

The Tragedy of Ethiopia

Mr. Jawaharlal Nehru, as the president of the Indian national congress, issued a most moving call to the people of India to express their sympathy with Ethiopia by holding public meetings on May 9. This was very widely responded to. There is bitter disappointment throughout the country at the way in which Italy has conquered an inoffensive people by adopting the most barbarous methods of aerial bombing and by use of poison gas. The part played by the League of Nations in this tragedy is being severely criticized in the Indian press. Notice by an Indian member has already been given of a resolution to be moved in the coming sessions of the legislative assembly urging that India withdraw from the League of Nations and the subsidy given by India toward the budget of the league be withheld.

What the pope is reported to have said at Rome on the conquest of Ethiopia at the opening of an exhibition of Catholic newspapers on "the triumphal joy of a great and good people at having secured peace" is receiving caustic comments from newspapers in India. Is the triumph of barbarism and wickedness over an innocent and backward people receiving the blessing of the head of the great Roman Catholic church? How far has organized Christianity strayed away from the spirit of its founder? Could not the pope have spared the world this homily which jars on every sensible mind? These are some of the comments that non-Christian Indian editors make on this strange statement.

P. Ooman Philip.

Famous Chicago Pastorate Ends

M. P. Boynton Resigns at Woodlawn Church After Almost 40 Years—Plan for National Preaching Mission

(Correspondence from Chicago)

Chicago, June 8.—One of the longest Chicago pastorates will close next February when the resignation of Dr. Melbourne P. Boynton, minister of the Woodlawn Baptist church, becomes effective. Dr. Boynton will then have completed 39 years and 5 months as pastor of this influential church. He had hoped to round out 40 years, but an ailing heart makes it unwise to carry the burden any longer. Dr. Harrison, the assistant minister who, it has been agreed, will succeed Dr. Boynton in the pastorate, is now carrying a large part of the burden. Upon his retirement the present pastor will become pastor emeritus. Not only has Dr. Boynton been a strong leader in his own church, but he has been one of the outstanding leaders in social reform in the city and nation. For years he was president of the national Anti-saloon league. He was one of the small group of clergymen whose campaign led to the closing of the red light district in Chicago some twenty years ago. Theologically conservative and intensely evangelistic, but socially radical (in many important respects at least), he has been for many years a colorful and influential figure in this city's religious life.

* * *

Harper Sibley Speaks at Sunday Evening Club

Mr. Harper Sibley, president of the United States chamber of commerce, was the speaker at the closing service for the season of the Chicago Sunday evening club on May 31 in Orchestra hall. Mr. Sibley, widely known as a member of the appraisal committee of the Laymen's missionary inquiry as well as for his prominence in the business world, spoke on "The Accomplishments of American Enterprise." In keeping with the spirit of Memorial day which had been commemorated the day previously the service was planned along patriotic-religious lines. Appropriate music was sung, and "Greetings to the G.A.R." were extended by Dean Emeritus Shailer Mathews, of the divinity school of the University of Chicago. Unfortunately Mr. Clifford W. Barnes, president of the club, could not be present on account of ill health, but word was received from his home in Pasadena that his condition was so much improved that it was confidently expected that he would be able to preside at the meetings of the club when they begin again in the fall.

* * *

National Preaching Mission

Careful detailed preparation is being made for the national preaching mission which is to come to Chicago for a four day program beginning Nov. 19. It is not known yet who the preachers will be, except that Dr. E. Stanley Jones will certainly be among them. The schedule includes ministers' luncheons in the loop at

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noon, Nov. 19 and 20; a laymen's luncheon Thursday noon; afternoon seminars for ministers and laymen each afternoon; a women's luncheon and mass meeting on Friday; a mass meeting for young people on Saturday evening; meetings in high schools, colleges, universities and seminaries on Thursday noon; four mass meetings on the north, west and south sides of the city on Friday evening; and three simultaneous mass meetings on Sunday afternoon in Oak Park, Evanston and Morgan Park. On Saturday a number of the visiting preachers will visit a half-dozen Illinois cities within 100 miles of Chicago, and these visits will be followed up by preaching missions conducted by Chicago and down state pastors and educators. The preaching mission, which is being conducted throughout the country by the Federal council of churches, is sponsored locally by the Chicago church federation, and the general chairman for Chicago is Rev. Ralph Wakefield, chairman of the church federation's evangelistic committee. A large number of the city's leading clergymen are giving much time to committee work in preparation for the event. And there are many committees—committees on program and music, halls and meeting places, finance, eight-day preaching mission, extension, publicity and radio, ushers, luncheons and dinners, etc.

* * *

Seminaries Hold Commencements

This is the season of seminary commencements, but the programs of these various commencements are too long to print here. The preacher of the Garrett baccalaureate sermon, June 7, was Dr. E. F. Tittle, and the commencement address is to be given Wednesday afternoon by Dr. Albert E. Day, of Baltimore. At Chicago Theological seminary the sermon will be preached next Thursday evening by Dr. Frank M. Sheldon, and the commencement address will be given Friday evening by Dr. P. W. Slosson, of the University of Michigan, on the topic, "Christianity and the New Paganism." Graduates of the divinity school of the University of Chicago will receive their degrees at the university convocation on Tuesday. Presbyterian Theological seminary already has held its commencement. I do not have the programs of other seminaries, but I suppose that more men will be leaving the many schools in Chicago this spring to take up professional religious work than will be the case in any other city in the world.

* * *

Memorial Day Parade

A two mile long parade marched down Michigan avenue on Memorial day, May 30. Only one of the civil war veterans, however, and he well past 90, was able to march this year. The rest all rode in cars. One could wish that this Memorial day commemoration was less a military display than it always turns out to be.

* * *

And So Forth

The Baptist Young People's Union of America is anticipating a registration of 4,000 young people for its "Guiding 45th" annual convention to be held in the Stevens hotel, July 8-12.

CHARLES T. HOLMAN.

Peace Meetings Throng Denver

Emergency Campaign Given Enthusiastic Hearing—Mormons to Assume Relief of Members

(Correspondence from Colorado)

DENVER, June 4.—Colorado was a mecca for the peace movement during the latter part of April. The Emergency peace campaign sent Dr. Alfred Salter, Rev. Theodore C. Hume and Miss Lura Aspinwall to our state for meetings at Denver and Colorado Springs. Dr. H. A. Atkinson and Mr. Harry N. Holmes of the World alliance for peace through the churches, arrived at about the same time. They held conferences and arranged for the national gathering of the alliance and allied groups to be held in Denver next fall. Denver university assembled high school youth from all over the state at the same time for a conference devoted to the study of international relationships. Many educational leaders of the state accompanied their youth to the city and participated in the various peace meetings.

* * *

State Convocation Strengthens Protestant Cooperation

During the third week in May Denver was again the center for a large gathering at the state convocation of pastors and Christian workers, sponsored by the state council of churches and the state council of religious education. The meetings at which Kagawa spoke overflowed the largest church auditorium in the city, in spite of the fact that only those who had paid their registration for the convocation were admitted. President Frederick C. Grant, Dr. Harry C. Rogers, Dr. Harry Munro, Dr. William C. Bower and Mrs. Margueritte Harmon Bro led sessions which resulted in a much more effective organization of Protestantism in Colorado.

* * *

Rocky Mountain Region Prepares For Summer Conferences

Colorado will soon be the center again of many summer conferences in the mountain area. Association camp at Estes Park, the Y.M.C.A. center, has recovered from its financial difficulties and is prospering. College students from the middle west and mountain area will assemble in a few days under the auspices of the Student Christian movement at Association camp under the leadership of George A. Coe, Howard Thurman, Kirby Page, Harold Case and other able leaders of youth. This conference will be followed by an almost unbroken succession of groups which will gather in Association camp under the shadow of majestic peaks in the heart of the Rockies. The national Episcopal center at Evergreen will be the scene of many conferences of that communion during the summer. The International council of religious education has one of its regional centers 20 miles out into the mountains from Denver at Geneva Glen. A new departure in its camps this summer will be the international youth camp, with membership drawn from among older boys and girls. The boys and girls were formerly kept in different camps. The director of this camp will be Otto Mayer of the council staff.

* * *

New Ministers in Colorado Springs

The two major vacant pulpits of Colorado Springs have been filled. Dr. Barrett P. Tyler, who is at present in charge of the Indian mission at Ethete, has been appointed to succeed Dean Paul Roberts in the Grace Episcopal church. Dr. Tyler, whose former pastorates were in All Saints church, Brookline, Mass., and the Church of the Redeemer, Morristown, N. J., assumes the pulpit of one of the leading Protestant churches of the state. The Congregational church in Colorado Springs has called Rev. Dan Williams. Mr. Williams is the son of Wayne Williams, a former attorney general of the state and the author of the recent life of William Jennings Bryan. This will be the first parish of Mr. Williams. He made an unusual record for himself as a student at Denver university and the Chicago Theological seminary. He succeeds Rev. Charles S. Brown who has gone to the University of Chicago for graduate study in social science.

* * *

Mormons Assume Relief Needs of Members

The Mormon church has attracted considerable attention in the Rocky mountain area by its announced intention to take care of the relief needs of its own people. The church has its major center in Utah but there are other groups in most of the surrounding states. The Mormon church is a very closely organized group. Its people are expected to be tithers and church officials watch carefully to see that their people are faithful in fulfilling their obligations. This alone will make the new program possible. When Mormons are not able to give money, the church directs an exchange of personal service which enables their people to serve each other even when their financial means are limited.

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Presbyterian Hospital In Difficulty

The Presbyterian hospital in Denver has found itself in difficult financial straits and projected a campaign to raise $235,000 to clear its debts. The campaign has come to the end of the alloted period and there is still more than $50,000 to be raised. This hospital has one of the finest buildings and locations in the city but its financial condition has not been good since the erection of the building.

* * *

And So Forth

Rev. Rufus C. Baker, Park Hill Methodist church of Denver, has been elected president of the Denver ministerial alliance to succeed Rev. Henry Smith.

Rev. Henry G. Dietz is closing an 11 year ministry in the Ohio Avenue Congregational church of Denver to accept a call to the Staub Memorial Congregational church of Portland, Ore.

Dr. Guy E. Konkel, pastor of the First Methodist church of Casper, Wyo., has been called to the Grant Avenue Methodist church of Denver.

Bishop Fred Ingley of Denver has been made the acting Episcopal bishop of Wyoming.

VERE V. LOPER.

Southern Church 75 Years Old

Presbyterians Commemorate Founding of Separate Body in Confederacy at Augusta General Assembly

(Special Correspondence)

AUGUSTA, GA., May 28.—A beautiful church, a hospitable people, a tempered sun and a definitely arranged program joined to make the 76th assembly of Southern Presbyterianism worthy of remembrance. The hope had been expressed that nothing of a divisive nature would come up during this session and that hope was realized. There were a few flashes of fire but in the main the seven or eight days went by with no more than a genial glow to indicate that not all the convictions of our fathers were dead and that not all the outlook of other days had turned into night.

The occasion was the celebration of the setting up of the Presbyterian Church in the Confederate States of America, which organization became in 1866 the Presbyterian Church in the United States. Perhaps it would not be correct to use the word "celebration" without some qualification. Certainly there was nothing here that rejoiced in things that might better be forgotten. So far as your correspondent can recall not a word was spoken that was angry or bitter. We were meeting in the very church in which the first assembly gathered 75 years ago. The moderator sat in the very chair Dr. Palmer occupied during the December days that saw the erection of new organization in Presbyterianism. Much of the machinery of the body would have been familiar to our fathers.

Changes Brought by Time

Yet there are changes even in the conservative south. Dr. Palmer would have been amazed at the loud speakers which carried voices from the platform out into the farthest recesses of the ample grounds of the old Augusta First. Perhaps he would have been more amazed (to put it mildly) at the reading of one of the official reports by a woman. And yet again there are those of us who have reasons for believing that if those worthies of 75 years ago were here today they would be as adventurous as ever and as ready to launch out on untried seas as they were then. Some of us rejoice in them but we do not freeze them solid in that crystal of memory into which we gaze with so much interest and veneration. They are not bees in amber. Those were living men, else they would never have made history as they did. But it is always easier to study history than to live it.

There were over 600 characters in the jubilee pageant which was put on Saturday evening and which reviewed all Presbyterianism in a way that thrilled the thousands who sat patiently during the hours of the presentation. Too much credit cannot be given to Dr. Marvin M. MacFerrin and his fellow workers who planned and produced this spectacle. The wide lawn of the church, the cool clear beauty of the night, plus the state of expectation in which the multitude gathered, all worked together to make the tableau all that was asked of it. Almost certainly this feature will be the single item that will stick in the minds of commissioners and visitors when every other detail of the assembly will be lost. Perhaps this is more of an indictment of the total program than it is a wise crowning of the pageant itself. Be that as it may the fact remains that the high point of the week was theatrical and not real.

Social Report a Challenge

There were, however, signs of something more. The report of the committee on social and moral welfare was a genuine challenge. It was the longest paper presented and it considered everything from the threat of war to recreation problems. There was some opposition and one overture actually asked that the committee be abolished. This suggestion was voted down all but unanimously but several of the strongest points of the report had to be dulled before it could be adopted. There still lingers the fallacy that all a Christian needs to do in a day like this is to be opposed to "aggressive" war. That word had to be inserted in what might have been the very heart of the paper leaving it such a paper as could probably be adopted by a convention of munition makers or a League for the Conduct of Righteous Wars against Ethiopia. Evidently we are far from being any light to the world in this matter.

The same failure to catch the true spirit was seen in the omission from the section on the race problem of a clause declaring that the prevalence of crime among us is due in large measure to living conditions for which "white people in the south are chiefly responsible." We are not ready to admit that the whites are in control. One wonders whether we would insist that we are the helpless slaves of the blacks! Nevertheless this was and is a great paper. Its adoption, or even its consideration, would have been impossible a few years ago. Slowly we are coming to realize that a man's religion has to do with his actual life, and that it is not some unrelated theory with no ethical content.

The attitude of the committee is clearly seen in its chief recommendation that during this jubilee year special emphasis be laid upon the fuller acceptance of Jesus Christ as the Savior of men and the Lord of all life. To many that recommendation will be no more than a line in a forgotten and neglected report but to increasing numbers it will be a call to preach the actual gospel of the Son of God.

This indication of progress in a church inclined to be static was further seen in the curiosity with which most of the commissioners looked upon a dear old gentleman who was a member of this present assembly and who had been a member also of the assembly which met in the same place 50 years ago. The one matter of importance in 1886 was the trial of an uncle of Woodrow Wilson for the heresy of advocating a modified form of evolution. Now we class all that with "old, unhappy, far off things, and battles long ago," and we realize that a general furor could not possibly be raised today over evolution or any other scientific theory.

A committee is actually at work on a revision of our confession of faith and while no one expects anything startling it is clear to the rank and file of us looking quietly on that it is growingly impossible to shut the faith of the church up in any form of words. Of course there is danger in such an attitude but there is also the possibility of life more abundant.

Proposals for Reunion

In this connection may well be named the situation regarding reunion with the U. S. A. branch of our common Presbyterianism. Dr. Vance, the moderator from the other side of the line, spoke to us as did Dr. Speer of the northern board of foreign missions. Of course greetings were exchanged even as felicitations were received from every possible corner of the earth. All this might have meant less than nothing in the way of any real union. At the most these were but straws in the wind. The real facing of the question came in connection with several overtures asking directly for a merger. There was not a great deal of debate but it was clear that the assembly was of divided mind. Then came the suggestion that a special committee take the various propositions and overnight try to work out some solution. There were those of us who expected little and who were amazed to find the next day that this committee made up of divisive elements was coming in with a unanimous report that at least set the matter open for discussion in 1937. And there without a moment's hesitation the assembly left the whole business.

There were liberal-minded men who did

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not want any sharp debate at this assembly. There were scores of others who favor union but who do not believe that it can be forced. A thoroughly satisfactory committee will bring in some suggestions a year from now and something may come of that. It was interesting to hear one of the older men of the body say that he was confident that if Dr. Palmer and Dr. Thornwell had been in Philadelphia in 1861 no division into northern and southern would have occurred. This well-informed brother insists that these two strong southerners would have combined with men like Dr. Charles Hodge of Princeton and that among them the split would somehow have been avoided. Possibly so, but we face the stubborn fact that the split did occur and splits in Presbyterian ranks are not easily healed.

Missionary Made Moderator

Dr. Frank Price of Nanking, China, made a sweet spirited moderator and Dr. Fry, the local pastor, made an ideal host. Most of us felt that this was a good assembly and yet a cool appraisal of the church leaves us troubled. One of the presbyteries called attention to the fact that 1,040 of our congregations had not a single addition on profession of faith in 1934-5. At least a few of these congregations were of considerable size. These 1,040 organizations include nearly one-half of our total membership. Evidently we are not crusaders. We eat three full meals a day and though some of us have pitifully small salaries not one of us has ever suffered the spoiling of his goods or had to resist unto blood.

There was an occasional call in this address or that to the spirit of sacrifice and adventure, but such talk rings hollow. The man with the true missionary soul is lonely. We plan pensions for ourselves while the hosts go unfed. One can only pray that the memory of a different day may not fade entirely before some final judgment comes.

There are rare souls that are aware and ashamed and aflame with a search after renewal and revival. Last year the representatives of our Texa-Mexican presbytery could not come to Montreat. They were at Augusta. One morning Dr. Price called for volunteer prayers. There were several responses but some of us came away with the passionate Spanish tones of a prayer by one of these Mexican brethren ringing in our ears. Maybe enlargement and deliverance will arise to us from some unsuspected source. Maybe an unknown foreigner will pray down the day that must dawn if the church is not to become a castaway.

D. P. McGeachy.

Catholic Women to Hold Youth Institute

The National council of Catholic women will hold its second annual youth institute in Washington, D. C., as a part of the National Catholic school of social service, which is scheduled for June 22-27. Such themes as parent education, vocational guidance, and spiritual and social activities of youth will be considered.

Dr. Norwood to Preach at Broadway Tabernacle

On July 5 and 12, Dr. Frederick W. Norwood of London will preach at Broadway Tabernacle, New York city. The last two Sundays of July Rev. Thomas Crombie of Glasgow, Scotland, will preach.

Pacifists Outline Political Program

To Submit 8-Plank Platform to Party Conventions—Episcopalians Plan National Church Union

(Correspondence from New York)

New York, June 8.—For the first time in the history of our major political parties a platform for the maintenance of peace will be presented for adoption to the republican and democratic conventions by the National Peace conference. The platform has been approved by representatives of the 34 leading peace organizations affiliated with the National Peace conference. Dr. Walter Van Kirk, director of the conference, has announced the platform and stated that a committee chosen by the conference will establish headquarters at both Cleveland and Philadelphia, the convention cities. Dr. Van Kirk will appear before the platform committees of both parties. "Golden peace promises," he says, "have been made by politicians, only to be ignored when these same politicians came into power. The peace movement henceforth proposes to follow the records of men in office and to support candidates who stand for principles designed to secure and maintain world justice and peace."

The planks cover economic policies, national defense, neutrality legislation and international cooperation. Eight essential proposals are made, including: 1, continuation of the reciprocal trade agreements program; 2, stabilization of currency through international action; 3, active participation in the work of the International Labor organization; 4, national defense policy based on defense of our soil from invasion, not for the protection of our interests abroad; 5, control of the munitions industry; 6, continued cooperation with the League of Nations in its social, economic and humanitarian activities.

* * *

Episcopal Groups to Form American Church Union

Transitional steps are now being taken to merge into one national society within the Episcopal church the several congresses, fellowships and institutes which have grown up since the session of the Priests' convention in Philadelphia in 1924. The new society will be called the American Church union, and until new officers are elected in its first convention, to be held next September, the executive secretary will be Rev. C. C. Kennedy of New Haven, Conn. The American movement will be operated similarly to the English Church union, which has for many years played an important role in the life of Anglican Christianity.

* * *

Manhattan Co-ops Have Successful Year

Manhattan's eleven consumer-owned cooperative cafeterias served more than a million meals in the year ending March 31, according to a report of the manager, Mary Arnold, before the annual meeting of the members of Consumers' Cooperative services last week. Almost a half million dollars passed from their "individual" into their "collective" pockets during the year's operation of the non-profit enterprises. Sales (purchases in a cooperative) totaled $434,396, an increase of $50,000. Savings totaled more than $20,000, even after the members had served themselves "quality food at a price they could pay." Because they felt that by cooperative purchase of other goods and services they could make additional savings and improve the effectiveness of their cooperative, the members voted to spend half the savings accrued during the year to expand the services of the co-op. Neighborhood stores, laundry service, insurance, garage, housing and other projects were discussed by the member-owners. They have also started a move to increase the vacations-with-pay of their employes.

* * *

N. Y. Methodists Would Befriend Labor

Definite commitment to the cause of labor marked a high spot in the deliberations of the 88th annual session of the New York East conference of the Methodist church which came to a close in Mount Vernon last week. This was expressed in resolutions offered by Frank Horne, of Brooklyn, setting forth the sentiments of the social action committee. Accepting the report by a unanimous vote the Methodists pledged themselves to make a definite effort to acquaint the community with the social purposes and aims of the labor movement, and to expose antisocial tactics of employers who deny their workers the right of organization; to encourage consumer support by the purchase of goods bearing a union label; to encourage church individuals to investigate labor disputes within their communities and to call all instances of discrimination or unfairness on the part of either labor officials or employes to the attention of the public, and also to be ready to offer services of conciliation. The conference also went on record as opposing the practice of Bible text writing for Hearst's editorial pages.

* * *

And So Forth

Dr. John A. Mackay, secretary of the board of foreign missions of the Presbyterian church, has accepted the presidency of Princeton Theological seminary.

Forty choirs from various sections of the United States, numbering about 3,500 members, united their voices last week to give the Westminster Choir school of Princeton one of its most impressive programs of choral singing. More than 5,000 persons crowded the campus to hear the music.

The governor of New York state, long known for his humanitarianism, predicted in an address before the state conference on marriage and the family last week, that his eight-point social security program, "so ruthlessly killed by the legislature" must inevitably come, and "within a reasonably short time." The governor also said that one of the greatest disappointments of his life was the invalidation by the United States supreme court of the minimum wage law for women.

The Brooklyn Sunday schools, following a tradition of more than 100 years, staged one of their familiar parades last Saturday when thousands of pupils of all ages marched in separate units past a reviewing stand in which such dignitaries as United States Senator Wagner, Lieutenant-Governor Bray and Dr. S. Parkes Cadman were seated.

Edwin T. Buehrer.

600 Singers In Church Festival

Indianapolis Plans Annual Musical Event—Bishop Oxnam Excoriates 'Termites and Chameleons'

(Correspondence from Indiana)

INDIANAPOLIS, June 4.—The first city church musical festival was held at Cadle tabernacle with some 4,000 people attending. Six hundred singers participated, under the direction of Mr. Everson of Western Reserve university in Cleveland. The participating choirs were furnished mimeographed copies of the music weeks in advance. Mr. Everson then directed the choirs in a combined rehearsal a few times before the public performance. It was a beginning of what we hope will become a permanent habit of the churches. An association of choir directors has been formed and is preparing for next year's festival. The only disappointing thing was the offering the 4,000 attendants gave—$49!

* * *

Employer Asks for Wider Distribution of Profits

At the June ministerial meeting the other day Mr. T. W. Esterline read a sane paper on the question of abolishing the profit motive or making it possible for more people to profit. He said that there is great danger lest the present agitation against business by the church might force many business men to withdraw from an institution that seeks their destruction. Further, the abolishing of the profit motive will in the end involve the whole problem of the individual. Capitalism is one thing, the individual is quite another. There must be no uncritical confusion of the two. Mr. Esterline is an employer who, with his partner, has worked out a sort of semi-democracy among his employes which has given them an interest in the business and made it possible for them to share in the company's profits. He has no strikes and his employes make their own jobs. Yet he says the average employe has no desire to manage any business, which is a field in which he is an amateur. Mr. Esterline's plan has all the earmarks of a genuine business and yet lacks some of the weak elements in the Columbia Conserve setup.

* * *

Seek Facts on Downtown Church Problem

The comity committee of the church federation is making a serious factual study of the downtown church problem. What sort of programs are possible, practical and necessary in a downtown church? Should this work take on an interdenominational character instead of a denominational character from now on? Should the support to sustain this work come from combined churches? What is the place of the downtown church today? In the light of the economic drain on these old mother churches which are now bereft of children—sometimes through the ambition of suburban churches!—and in the light of their overhead, what of their future? These are the questions that are being faced. And those interested, together with city church leaders, are trying to face the facts in the matter.

* * *

Ministerial Association Finds Itself Hooked

At the same meeting the ministers resolved to go on record as against Sunday advertising on the radio by a local furniture company, which enticed ministers to participate in a "religious" program and in the end was disclosed to be only a subterfuge for rank commercial "blah." The new officers for the ministerial association are Rev. George Westphal (Moravian), president; Rev. George Snyder (United Brethren), vice-president; Rev. John Farr (Disciple), secretary and treasurer, and Rev. R. Millard (Methodist), chairman of the executive committee.

* * *

Bishop Oxnam Attacks 'Termites, Chameleons'

Bishop G. B. Oxnam is completing his work at DePauw next week before taking up his new task as Methodist bishop of the Omaha area. In his first addresses as bishop at the Roberts Park Methodist church to a capacity crowd he said that a new and better way for the world is at hand. He said church people must be leaders in all movements for betterment. At one point he criticized certain groups who operated under the guise of patriotism, "termites and chameleons" digging out the heart and changing their colors to fit the situation. The last phrase was taken by the morning Star and without warrant implied to mean the legion. Oxnam later said he had no such thing in mind. Oxnam will be missed in these quarters. Always a liberal, he has nevertheless sought methods of law and order and sanity to change conditions. His voice has a ring of sincerity in it, and people respect him for his frankness. Against selfish individualism and chauvinistic nationalism he has urged sensible cooperation and internationalism. Yet we feel that he has gone to a larger field, and his executive ability is to be put to even greater use.

As regards the "termites and chameleons," Walter Myers, Indiana attorney, in a Memorial day address asked for more definiteness. Whom did the new bishop mean? Myers seemed to feel that some of Oxnam's terms were a bit general!

* * *

And So Forth

The United Lutherans at their recent Evansville state synod meeting decided to employ a full-time man to supervise the work. They also initiated a study into the status of war in the Christian church. The committee is working on the following questions: What, if anything, constitutes a righteous war? What wars, if any, of the past were justified? In the future how can we determine what is a just war? Is participation in war justified in the teachings of Jesus?

Rev. Roy Ross has left the religious education department of the United Christian Missionary society to become president of the International Council of Christian Education, Chicago, to succeed Hugh Magill. In his place Rev. T. T. Swearingen of St. Louis has been elected and will live in this city.

The Men Builders class of Third Christian church has just presented 450 pairs of spectacles to children of defective vision. This class is practically a church unto itself. It has an unusually good record for charities.

E. G. HOMRIGHAUSEN.

June Selection of the Religious Book Club

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'Queen Mary' Excites British

Extraordinary Emotion Roused by Sailing of New Liner—Growing Debate Over Christian Pacifism

(Correspondence from England)

LONDON, May 26.—This letter will travel on the Queen Mary, which leaves Southampton on its first voyage tomorrow afternoon. The ship ought to reach New York on Monday morning. For this she will need an average speed of 28½ knots. The captain, Sir Edgar Britten, is reported to have told the king that he is a proud man; he is certainly a very trusted man. This sailing has excited an interest far beyond that of any other such event in our time. Yesterday King Edward, Queen Mary and six other members of the royal family visited the ship to say good-by and wish her luck. So great is the interest in this sailing that in the news it may overshadow the Derby, which is run on the same day at Epsom.

* * *

The Resignation of Mr. Thomas

The report of the tribunal upon the budget leakage has not yet been published. But Mr. Thomas has resigned his place in the cabinet "lest he should be a drag upon it." His name had been bandied about in such a way that he felt he would hinder the government by remaining in office. This, of course, does not involve on his part any confession of guilt; on the contrary he has most definitely declared his entire innocence of any share in the alleged leakage. Mr. Baldwin in accepting his resignation said, "My dear Jim, you have acted as I should have done in your place," and he accepted the resignation with deep regret. There is a general feeling of regret at the end of a long and adventurous career, and we should be ungrateful if we did not remember Mr. Thomas' many services to the railwaymen and to the nation.

Who is to take his place? And will there be a reshuffle of the cabinet? Without question the time has come for Mr. Baldwin either to reassert himself or to withdraw. During the weekend a group of his critics were guests of Lord Winterton; it is to be presumed that Mr. Churchill, Sir Austen Chamberlain and others did not simply discuss the Derby or the weather. There is at least no question that Mr. Baldwin has active and dangerous critics who are ready to use the cry that the nation is in danger under his leadership, and are ready to take his place.

* * *

Arms and the Provision Of Arms

Two pieces of news go well together. In the house of commons Sir Thomas Inskip spoke for the first time as the minister commissioned to unify the plans for the defense of this country. He said very little upon the military side of things; his lips were sealed, but he had made a favorable beginning, he said, in this task and had been kindly received. On the problems of defense on the civil side he had more to say. It is quite clear now that this country, no less than others, is to become prepared for war. Sir Thomas was severely criticized by the liberals and labor and by Mr. Churchill. He was told frankly that labor did not trust the ministers.

The other event of the week to which this debate may be related was the evidence before the arms commission of Sir Maurice Hankey, the secretary of the cabinet. He came forward with an enthusiastic defense of the blessings of private manufacture of arms. He said that it was outrageous to say that arms makers would try to increase their sales by fomenting wars. Would a doctor spread disease to increase his practice? This analogy has not gone uncriticized. Sir Maurice treated the cases of intervention by arms manufacturers, known to everyone, as trivial and exceptional. Such to him was the Shearer case. He dealt also with "the hard-worked Mulliner case," which Mr. Lloyd George had quoted, and he tried to show at once that Mr. Mulliner had given true evidence and also that the government of that time —1919 or thereabouts—did not depend upon his information, but had their own.

All such happenings point one way. This country is preparing for war in a sense in which it did not prepare in the years before 1914.

* * *

Pacifists Pray While Bishop Views with Alarm

There was an impressive procession of Christian pacifists to the Albert hall on Sunday last. It was led by Canon "Dick" Sheppard and the Rev. Henry Carter. In the great assembly there were no speeches. The Christian pacifists were met for prayer. The invitations to prayer were read by Canon Raven. This meeting did not make news for the press, but it does not follow that the press always discerns what matters most in the doings of a day. No one can deny the growing power of the Christian pacifist movement. When the young Congregationalists met recently in the City temple, they listened with sympathy to such men as Mr. Leyton Richards and Mr. Belden. Mr. Richards pointed out that at the present time we are spending a large sum upon research into poison gas for the next war *if necessary!*

Such meetings for the declaration of the Christian attitude to war are being held all over the country. The bishop of London as well as the minister of war are seriously troubled about this heretical procedure on the part of Christian ministers. The bishop is reported to have said that "the extreme pacifism which prevents young men from joining the territorials, holds back recruits from the army, and even discourages clergy from acting as territorial chaplains, is absolutely hastening war." "Democracies must arm." It is true that the bishop added that "we are longing for peace and in the next thousand years war ought to be as dead as slavery or dueling are today." A thousand years! The kingdom of God yesterday and tomorrow, but never today!

* * *

Britain's Problem In Palestine

"The task, not of English interest, which has been undertaken is the support and protection of a continued artificial Jewish invasion into a territory the age-long inhabitants of which regard that invasion with intense hatred. The new land frontier is that arbitrary line, corresponding to nothing in nature, which bounds the English mandate on the north." ("The Battle Ground," Hilaire Belloc.)

It is possible that in a week in which so many interests crowd upon us, the most important news is that which comes from Palestine. There the British have the very difficult task of doing at the same time two things which seem to conflict with each other. They must preserve the rights of the peoples which were found in Palestine before the mandate was accepted, and they must fulfil the promise to provide there a national home for the Jews. They must do this with many neighbors, not too friendly, and holding a mandate from a league seriously weakened in its powers of action.

EDWARD SHILLITO.

Death of Canon Percy Dearmer

Rev. Percy Dearmer, canon of Westminster, England, and professor of ecclesiastical art at King's college, and one of the most noted liturgiologists in the Anglican church, died May 29 at the age of 69. Canon Dearmer was best known in America through his publications, which have had a wide influence throughout the Anglican communion.

Country Life Institute to be Held in Ames, Ia.

The second annual country life institute at Iowa State college at Ames, June 22-24, will have as its theme "The Midwest in American Life." Among the announced lecturers are Dr. Kagawa, George S. Counts and Zona Gale.

Pastors' School to be Held in Dallas

The Texas Pastors' school will be held at the Southern Methodist university, Dallas, June 15-26. Ministers and Christian workers of all churches will pursue credit courses, graduate and undergraduate, and hear lectures on the important themes of biblical literature, Christian theology and the practical problems of current church life. Among the teachers and lecturers will be W. M. Horton, Clarence T. Craig, Frederick B. Fisher, Herbert L. Willett, W. M. Alexander, Karl R. Stolz and Leland Foster Wood.

Norman Wait Harris Institute, Chicago, June 24-July 1

Neutrality and collective security will be the topic of the Norman Wait Harris institute for the study of international relations at the University of Chicago, which will be held June 24-July 1. Lectures will be given by Sir Alfred Zimmern, of Oxford university; William E. Dodd, American ambassador to Germany; Charles Warren, former U. S. assistant attorney general, and Edwin D. Dickinson, of the University of California's school of jurisprudence. Participating in round table discussions will be officials of the state department and federal commissions, university specialists in international relations, etc. Prof. Quincy Wright of the University of Chicago is chairman of the Harris committee. Detailed program may be secured by addressing W. V. Morgenstern, University of Chicago, 58th and Ellis, Chicago.

Balkan Military Alliance Sealed

Turkish Rearmament of Straits Approved—Outbreaks in Palestine Grow in Severity

(Correspondence from the Near East)

ISTANBUL, May 23.—On his way to Belgrade, where the council of the Entente Balkanique met, Dr. Tevfik Rustu Aras, the Turkish foreign minister, paid a visit to Athens. He was received by King George and subsequently started for Belgrade in company with the Greek prime minister, Mr. Metaxa, with whom the general problem of a common Balkan policy was thoroughly discussed. Greece confirmed her agreement to the remilitarization of the straits, and Turkey fully approved of the Greek point of view in regard to the military obligations resulting from the Entente Balkanique.

At Belgrade, the Yugoslavian, Rumanian and Greek delegates formally acceded to the Turkish demand regarding the modification of the straits convention. Turkey, on the other hand, supported the Greek point of view, which was agreed to, that owing to her geographical position Greece should remain neutral in case of any extra-Balkan war. The Turkish press considers that the results yielded by the Belgrade meeting are equivalent to the conclusion of a Balkan military alliance. This places Turkey in the forefront of European politics.

* * *

To Erect Monument to Turkish Revolution

An international competition will soon be opened for the best design for a monument to the revolution to be erected at Istanbul. Its cost is estimated to be 300,000 liras ($240,000), which will be lent to the city of Istanbul by the Bank of Turkish Municipalities and be redeemable in ten annual instalments. The contract will be signed by the Istanbul municipality but it will have to be ratified by the government.

* * *

King's Death Deprives Egypt Of Tested Leadership

A false telegraphic report announced the death of the king of Egypt while the latter was still alive and the various consulates here consequently flew their flags at half-mast before the actual death occurred. The late king was the great grandson of Muhammed Ali, the founder of the Egyptian dynasty, and was of Turkish, or more correctly of Albanian, origin. He was educated mainly in Switzerland and in Egypt, but received his military training in Italy. From 1917 until the abolition of the British protectorate he bore the title of "Sultan" which he ultimately changed for that of "King." There is not a branch of human activity in the cultural, scientific and social realm in which Egypt does not owe something to King Fuad's personal initiative. But above all, he was an expert politician whose main difficulties consisted in preventing a clash between British interests and the Wafd, the ultranationalistic dominant party in Egypt. For several years he had to govern unconstitutionally endeavoring to combine the spirit of democracy with a good administration, not an easy task in a country like Egypt. He died at a moment when elections have brought about a sweeping victory of the Wafd, and uncommon political ability is necessary to keep order on the Nile.

* * *

Palestine Again Swept By Disorder

Order is not yet restored in Palestine. The sequence of events must be carried back to the middle of April, when Arabs held up a car at night near Tul Karm and shot two Jews and injured a third. The men were previously asked whether they were Jews. On the following Saturday, and as a consequence of these murders, Tel-Aviv youths drove back to Jaffa the Arab coachmen and bootblacks who usually come to Tel-Aviv on the sabbath to tout for Jewish trade. This news was immediately seized upon by agitators. Despite the lack of evidence they also ascribed to Jews the shooting of two Arabs who were killed on the night after the hold-up.

According to a few English papers, the disturbances which thus started in Palestine were largely fomented and sustained by Italian anti-British propaganda.

They began on April 19 at Jaffa, where the Jewish population is relatively small. On Sunday and Monday 15 other Jews were killed and 37 wounded. Jewish houses were set on fire. The British police intervened, and in order to avoid the extension of further disorders, established a cordon between Tel-Aviv and Jaffa preventing the Jewish youth from marching on Jaffa. In several cases, Arab merchants and lightermen assisted Jewish friends and clients to reach safety, while Jewish orderlies in Tel-Aviv also protected Arabs, accompanying them as far as the Jaffa boundaries.

* * *

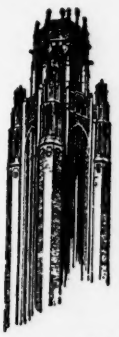
Arabs Demand End To Immigration

Simultaneously disturbances broke out in all towns where Arabs are in a majority. No attacks were made on the colonies, where the Jews are known to be armed. In the course of the following week, the Arabs set up a committee and started a general strike on the lines which had been carried on in Syria with success. They also appealed to the Arab exporters in Cairo, Damascus and Bagdad not to send foodstuffs to Tel-Aviv. The strike is headed by Dr. Khalidi, mayor of Jerusalem. The Arabs ask for indefinite suspension of Jewish immigration as a condition sine qua non for the termination of the strike.

E. GUERON.

Methodist Youth Will Call to Peace

A plan for the promotion of oratorical contests on the subject "How can the United States contribute to the promotion of international peace" is announced for the Methodist churches of Illinois. The plan operates through a series of literary contests in local churches, districts, annual conferences and the area. On the committee in charge of this educational effort are Walter Dill Scott, Thomas F. Holgate, Frederick C. Eiselen, Horace G. Smith and James A. James.



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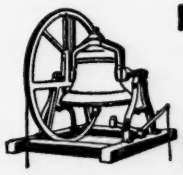

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PRESBYTERIAN GENERAL ASSEMBLY

(Continued from page 878)

as the Christian ideal and the progressive control and eventual elimination of the liquor traffic."

In the field of international relations the report was unusually realistic. There was a recognition that there was the necessity for a fairer distribution of raw materials and foods "without which the danger of war can scarcely be removed." Our own government was condemned for its inconsistency in professing peace but building up the greatest peace-time war machinery we have ever had. The role of the munitions makers in all this seems to have been understood for the private manufacture of the munitions of war was condemned. Vigorous protest against compulsory military training in schools and colleges was made and the "right of Presbyterian students conscientiously to refuse to take such training" was recognized. Other social evils were treated in the same forthright fashion.

In appraising this report and action of the general assembly it must be pointed out that the committee responsible for these resolutions was not composed of men who were specializing in these fields. No one pulled the wires to put something over in this realm. This was the rank and file judgment of the church and it is all an indication that this denomination of two million is moving ahead. Moreover, new machinery was created at this assembly which will make it easier to educate the church in these great social issues. A new department has been set up in the Board of Christian education to which all of these matters are to be committed.

Cayuga Overture

On the very last day of the assembly the Cayuga overture was on the docket. This is a proposal to change the constitution of the church by deleting the words "lawfully now under the New Testament, wage war upon just and necessary occasions." The object of this overture is to place this whole matter upon the conscience of the individual Christian. As the law of the Presbyterian church now stands, war is dogmatically defended as being in harmony with the New Testament. As the constitution of the church now stands it would be practically impossible for Presbyterian conscientious objectors to have much standing in a civil court because the basic law of the church opposes such a position. The Cayuga overture is an attempt to remedy this condition and make the constitution more in harmony with the present conscience of the church. All this was vigorously opposed by Dr. Mark Matthews of Seattle but he was effectively answered by a commissioner from the floor who urged that young people be given guidance in this life and death matter by "that young man on a cross." By a vote of about two to one the overture is sent down for action by the presbyteries. If two-thirds approve the constitution will be changed upon this point. All this insures earnest discussion of these matters in the Presbyterian church during the coming twelve months.

Revolt Against Overorganization

In viewing the general assembly in retrospect most observers are agreed that there is a rising rebellion against too much domination of the church from the top. It is granted that Presbyterians believe in a strong organization, and historically they have had it, but there is a strong undercurrent of opinion that there has been too much organization. A good deal of talk of "well-oiled machinery" is heard and that not merely from the dissenting "Machenites." While the organization candidate for moderator was elected by a substantial majority there was rather strong support for two pastors, one of whom was almost unknown. This feeling that the man from the floor does not get sufficient attention and consideration is a feeling to which the leaders of the church will do well to give heed.

It is evidence of change in the Presbyterian church that there were several women commissioners and some of them were heard from the platform. This would probably shock John Calvin but it will more and more become the usual thing in Presbyterian circles. Women may now be elders; they cannot yet serve as ministers but we believe that too is only a question of time.

Even more than usual did the general assembly make an impact on the life of the city. Full reports were given in the newspapers of Syracuse. Visiting preachers filled practically all of the pulpits of the city. Each day on three or four busy corners of the city the gospel message was carried to the street crowds. Popular meetings were held every evening in the Lincoln auditorium where the assembly met and the pre-assembly conferences on the work of the church attracted men and women from many sections of the country. A religious drama written and directed by Dr. Elliot Field and acted by students was a high light of the general program. All in all it was an assembly in which the overwhelming majority of Presbyterians will take deep satisfaction. The Presbyterian church undoubtedly moves slowly but it does move. And what is more it seldom takes a backward step.

EDMUND B. CHAFFEE.

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Friends, Congregationalists Hold Summer Institutes

Nine international relations institutes are being held this summer under the auspices of the American Friends service committee and the Congregational council for social action. Institutes are now being held at Duke university and at Bethel college in Newton, Kan. The dates of other institutes are as follows: Grinnell institute, at Grinnell college, June 17-26; Midwest, at Northwestern university, June 22-July 3; Whittier, at Whittier college, June 29-July 10; New England, at Wellesley college, June 23-July 3; Mills, at Mills college, June 22-July 3; Pacific Northwest, at Reed college, July 6-16; Eastern, at Swarthmore college, June 22-July 3.

Dr. J. A. Morehead, Lutheran Leader, Dies

Rev. John A. Morehead, for 12 years president of the Lutheran World convention, died at Salem, Va., June 1, two days after the passing of his wife. During the world war Dr. Morehead led in relief work in Europe, and became known as "the best known Lutheran in the world." An honorary degree of doctor of theology was conferred upon him by the Sorbonne in Paris. Dr. Morehead retired from the presidency of the World Lutheran convention last October.

Quaker Conference Will Discuss International Problems

Methods of achieving economic, racial and international justice will occupy an important place among the topics of discussion at the Friends general conference to be held at Cape May, N. J., July 6-13. These topics, for which commissions have been appointed to prepare study outlines, will also be considered at the Friends world conference to be held next year.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

And So They Were Married

(Mary Astor, Melvyn Douglas) (Columbia) Another attempt to make impossible children funny. Two spoiled ten-year-olds manipulate their respective father and mother, first preventing, then promoting a romance. Mere situation without drama. Rather dreary absurdity.

For A: Stupid. For Y: Hardly. For C: No value.

Border Flight

(John Howard, Frances Farmer) (Para) Crudely portrays coast guard's heroic airplane fights against smugglers. Much thrill, mediocre acting, absurd character values. Villain, completely obnoxious throughout, becomes heroic suicide and wins what sympathy is left.

For A: Crude. For Y: Poor. For C: Poor.

Early to Bed

(Mary Boland, Charles Ruggles) (Para) Delightful farce-comedy with rare roles for Mary and Charlie. She marries old love at last, but he is a sleep-walker! Startling complications, further complicated by Mary's well-meant help. But finally honeymoon can begin.

For A: Amusing. For Y: Very good. For C: Good.

Half Angel

(Frances Dee, Bryan Donlevy) (Fox) Highly artificial, improbable mystery about two murders, a heroine always terrified and suspected, a bellowing star-reporter hero, some outrageous court procedures, and much comedy relief that is greatly needed. One choice bit of bad taste.

For A: Hardly. For Y: Not the best. For C: No.

Special Investigator

(Dix, M. Callahan) (RKO) G-man-western concoction. City-lawyer hero stops defending gangsters when his brother is killed, goes as incognito G-man to mining country, destroys the rats, and wins dead gang-leader's sister as his bride. Just a thriller.

For A: Fair of kind. For Y: Doubtful. For C: No.

Speed

(Wendy Barrie, James Stewart) (MGM) Mostly very dull film save possibly scenes of auto-assembly and thrill shots of speedway races. Mechanic-inventor hero snarls and sulks throughout, hardly deserving to win mild, patient little heroine from sportsmanlike rival.

For A: Poor. For Y: Perhaps. For C: If it interests.

Trouble for Two

(R. Montgomery, R. Russell) (MGM) Retains much of eerie mystery and thrill of Stevenson's "Suicide Club." Incognito prince, pursued to London by his scorned fiancee, is tested by weird perils till she knows his courage. Finely acted, spoken and directed.

For A: Good. For Y. Good. For C: Little interest.

We Are from Kronstadt

(Russian, English titles) (Amkino) War story without propaganda, free of slow tempo and endless close-ups. Has sweep and vigor, some grim cruelties and striking photography. But the "warfare" is ridiculous with naive absurdities and unintentional comedy.

For A: Perhaps. For Y: No. For C: No.

Best Recent Films for Family:

Captain January	Show Boat
Mr. Deeds Goes to Town	Boulder Dam
Rhodes, the Diamond Master	Dancing Pirate

Films of Special Interest for Adults:

The Great Ziegfeld	Under Two Flags
The Ex-Mrs. Bradford	Unguarded Hour
Things to Come	Bullets and Ballots

BOOKS RECEIVED

The New International Year Book, A Compendium of the World's Progress for the year 1935, edited by Frank H. Vizetelly. Funk & Wagnalls, $6.25.

The Church Through Half a Century, Essays in Honor of William Adams Brown, edited by Henry P. Van Dusen and Samuel McCrea Cavert. Scribners, $3.00.

Ignatius Loyola, A General in the Church Militant, by Robert Harvey. Bruce Pub. Co., $2.25.

Readings in Mental Hygiene, edited by Ernest R. Groves and Phyllis Blanchard. Holt, $2.75.

Culture and Conscience, An Archeological Study of the New Religious Past in Ancient Palestine, by William C. Graham and Herbert G. May. University of Chicago Press, $2.50.

Prophets of the Soul, by Joseph M. M. Gray. Abingdon, $2.00.

A Further Range, by Robert Frost. Holt, $2.50.

Daniel Alexander Payne, Christian Educator, by Josephus R. Coan. A.M.E. Book Concern, Philadelphia, Pa., $1.50.

More Than Lore, Reminiscences, by Marion Talbot. University of Chicago Press, $2.50.

The Extraordinary Case of Mr. Bell, by Wallace Jackson. John H. Hopkins & Co., $2.00.

My Kitchen Window, by Edna Jaques. Hopkins, $1.50.

Magnolia Square, by Sara Christy. Hopkins, $2.00.

I in the Wind: Symphony No. 1 and Minor Songs, by Maud Slye. Stratford, $3.00.

Readings in the Philosophy of Education, by Edward A. Fitzpatrick. (Catholic College Texts) Appleton-Century Co., $3.50.

Public Finance, by Harley L. Lutz. Third edition. Appleton-Century, $4.00.

Old Catholic Eucharistic Worship, by Walter H. De Voil and H. D. Wynne-Bennett. Morehouse, $1.00.

The Lamp of Truth, by H. J. Dale. Scribners, 80 cents.

Israel's Wisdom Literature, Its Bearing on Theology and the History of Religion, by O. S. Rankin. Scribners, $4.50.

The Discussion of Human Affairs, by Charles A. Beard. Macmillan, $1.75.

A Letter from Pontus, and Other Verse, by John Masefield. Macmillan, $2.00.

How Lincoln Became President, by Sherman Day Wakefield. Wilson-Erickson, Inc., New York, $4.00.

In the Likeness of Christ, by Edward Leen. Sheed & Ward, $2.50.

The Church That Was and Is to Be, by Walter L. Ewing. Methodist Book Concern, 25 cents.

Long Live the King! George V, King and Emperor; Prince and Sovereign, Edward VIII, by Eric Acland and Ernest H. Bartlett. John C. Winston Co., $1.50.

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2 The Church Against the World *By H. Richard Niebuhr, Wilhelm Pauck, Francis P. Miller*

Three brilliant theologians of the younger generation write as members of a threatened church. They call upon the church to proclaim its inherent independence of state and world and its dependence on God. "Anyone who wants to understand the newer currents of theological thought will ignore this book at his intellectual and spiritual peril," says the Federal Council Bulletin. ($2.00)

3 Realistic Pacifism *By Leyton Richards*

This famous British preacher takes pacifism out of the clouds of sentiment and makes it a part of practical politics. War, he says, is morally wrong and unable to settle any question permanently. A guide to all who would fight war *realistically.* ($2.00)

4 Meditations on the Cross *By Toyohiko Kagawa*

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5 Varieties of American Religion *Edited by Charles S. Braden*

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